

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

A Record of Stewardship: Historical Magazine

**Report of the Joint Committee on
the Quarterly Historical
Magazine**

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Lew Merrim.

**REDECORATED CHAPEL OF THE INTERCESSION, TRINITY PARISH,
NEW YORK CITY [See page 19.]**

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LETTERS

Dr. Hetenyi

TO THE EDITOR: You stated [L. C., May 8th] "after entering the Episcopal Church Dr. Hetenyi took charge of St. Anne's Mission in El Paso, Texas." This is misleading.

Dr. Hetenyi was placed at St. Anne's in April, 1947 on a year's probation after he applied to me for admission into our ministry from the Roman Church. On May 11, 1947 I received him as a communicant and not as a clergyman. I issued him a lay reader's license which I cancelled in December of 1947. At the same time I dismissed him from his duties at St. Anne's.

He then applied to Bishop Mason of the diocese of Dallas who accepted him in April, 1948, as a priest.

Dr. Hetenyi's position in the district of New Mexico and Southwest Texas was that of a layman acting as superintendent of an institution. He was never in charge at St. Anne's, but was working under the supervision of two of the El Paso clergy, and a board of directors.

I give this explanation because of the fact that our people in El Paso object to Dr. Hetenyi's claim that he served there as a clergyman.

(Rt. Rev.) JAMES M. STONEY.

Albuquerque.

What's Wrong With the Liturgy?

TO THE EDITOR: A letter from the Rev. C. B. Moss, D.D., author of *The Christian Faith*, says:

"I don't see why you need alter your present (Liturgy), which is a much better one than ours. My criticism on this article ["What's Wrong With the Liturgy"] L. C., April 17th] however is:

"1. The writer is certainly wrong in putting an Epiklesis before the words of institution and not after. For this there is little or no precedent, except 1549: it is the big error of 1549.

"2. I am dead against *ever*, omitting the Creed. If it is commonly omitted, our laity won't know the Nicene Creed. In the East they have it at every liturgy: and we need to recite it constantly, much more than they do.

"3. I would also never omit Gloria in Excelsis as a thanksgiving at the end.

"4. I think the omission of penitential parts though historically quite sound, is not desirable. We cannot too strongly emphasize the need of penitence. Do you know D. R. Davies' *Down Peacock's Feathers*, a commentary on the General Confession?

"Certain statements in Dr. Edsall's article about the popular attitude toward the reformed liturgy, tend to obscure the fact that neither the Continental nor the English Reformation can be credited solely to any individual's initiative, Luther, Calvin, etc., or the arbitrary will of a monarch. 'The Reformation' ('*der tag*'), was a response to popular demand all over western Europe through several centuries, in connection with the memory of Savonarola, Laurentius Valla, John Huss, Jerome of Prague, the Lollards, Wycliffe, and the Councils of Pisa, Constance, and Basle. The 16th century Reformation would have been impossible without Erasmus' preparation through the popularity of his works.

Even when 'Bloody Mary' ousted Cranmer and his friends, she found it necessary "that an English lesson be read at Matins at Evensong, on Sundays and holidays at that the English Litany of 1544 should remain in use."

Correctives to Dom Gregory Dix's *The Shape of the Liturgy* are: *Thoughts on the Shape of The Liturgy*, H. N. Bate, F. C. Eeles; and *Dixit Cranmer*, G. Timms; both Mowbray & Co., London. Dom Gregory Dix is human also and not infallible. (Rev.) ENOCH JONES.

El Centro, Calif.

Red Boxes for Men

TO THE EDITOR: I noticed the letter from Peter Simcox, age eight, suggesting that the men have red or white boxes because "It would make a good offering [L. C., April 3d.]

We have for a number of years been using the boxes in this diocese. In fact, the Laymen Thank Offering for the Diocese of East Carolina was established by the late Bishop Darst about seven years ago, and the funds are used exclusively for work in this diocese, such as assisting in the building of churches, parish houses, and other worth-while projects.

Our laymen keep the boxes on the desks and when they have something to be thankful for usually place a coin in the box and this offering is presented with a Corporate Communion of the men of the parish twice each year, on Whitsunday and Advent Sunday. FRANK F. FAGAN.

New Bern, N. C.

Action Against Euthanasia

TO THE EDITOR: Your editorial on euthanasia prompted the New York Branch of the Clerical Union to instruct me to write you of the stand this group has taken against a bill likely to be proposed to the state legislature. The bill would propose to legalize euthanasia.

We have written letters recording our protest to each senator and assemblyman. In those letters we stated that euthanasia is inconsistent with Christian principle.

We asked each member of the New York Branch of a Clerical Union, as a priest, to write his own Senator and assemblyman. Included in each letter was a digest of Christian arguments against euthanasia supplied by the Union's committee on this subject.

We asked pastors to ask members of their parishes to write to their senators and assemblymen.

Many members of the legislature replied in an encouraging way.

In your editorial you refer to the possibility that many Christians would sit back and allow the Roman Catholic Church to make the only protest. . . . We as a group of priests in the Episcopal Church have "carried our own ball" in this game.

We think deplorable the fact that so many Protestant clergymen and some priests of our own Church have allowed their names to be used in support of the measure which cannot be justified in the light of Christian moral principles.

(Rev.) LLOYD BALLINGER.

Staten Island.

SUNDAY AFTER ASCENSION

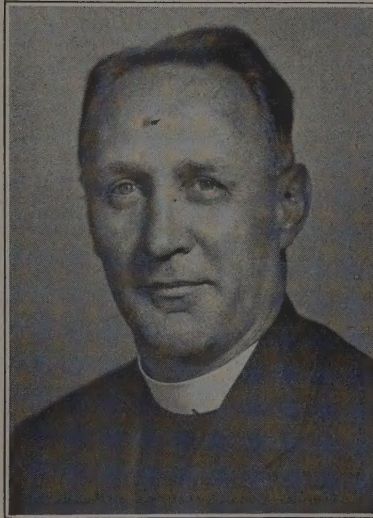
GENERAL

EPISCOPATE

Dr. N. M. Burroughs Elected Coadjutor of Ohio

A special convention of the diocese of Ohio elected the Rev. Dr. Nelson M. Burroughs as bishop coadjutor on May 19th. Bishop Tucker of Ohio made request of the annual convention in January for such episcopal assistance. He has been bishop since 1938. A special committee had been appointed in January to receive, investigate, and propose names for the consideration of the special convention.

The business session of the special convention opened following the celebration of Holy Communion in Trinity Cathedral, Cleveland. The clergy placed in nomination were: the Rev. Dr. Nelson M. Burroughs, rector of Christ Church, Cincinnati; the Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, Va.; the Rev. George R. Selway, rector of St. Paul's Church, Lansing, Mich.; the Rev. J. Francis Sant, rector of St. Michael and St. George's Church, St. Louis, Mo.; the Rev. Andrew S. Gill, rector of Emmanuel Church, Cleveland, O.; the Very Rev. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, La.; the Rev. Arthur C. Lichtenberger, D.D., of the General Theological Seminary, N. Y.; the Rev. Benedict Williams, rector of St. Stephen's Church, Sewickley, Penn.; and the Very



REV. J. GILLESPIE ARMSTRONG, 3D:
Suffragan-elect of the diocese of Pennsylvania. [See L. C., May 22d].

Rev. Frank D. Gifford, D.D., dean of the Philadelphia Divinity School, Philadelphia, Penna.

Dr. Burroughs received a majority of the votes in the clerical order on the second ballot and clergy then retired from the convention hall. The lay house then received his name and confirmed the election by a vote of 62 to 7. The convention reassembled and the election was announced. By motion it was declared unanimous and a notification committee headed by the Very Rev. Chester B. Emerson, D.D., was appointed to officially notify Dr. Nelson of the action of the convention. The other members of the committee are Dr. Walter F. Tunks, the Rev. A. J. J. Gruetter, the Hon. John W. Ford, and Mr. Lawrence H. Norton. After singing the doxology the convention adjourned.

Bishop Thomas to Retire

The resignation of Bishop Thomas, of Southern Brazil, has been received by the Presiding Bishop. It will be presented to the General Convention for action.

In his letter Bishop Thomas points out that he reached the age of 71 years on May 3d; that he has served as a missionary for 45 years, and that for 24 of

those years he has served as a bishop. He was consecrated Suffragan Bishop in 1925 and in 1928 became the second missionary bishop of Southern Brazil.

Bishop Halts Coadjutor Election

Balloting to choose a coadjutor for the diocese of West Missouri was reined to a surprise halt by Bishop Spencer of West Missouri after the first four ballots at the diocesan convention in St. Joseph had each resulted in a deadlock.

Almost even in the race were Dr. Thorne Sparkman, rector of St. Paul's Church, Chattanooga, Tenn., and the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City.

In a statement issued to the convention the bishop said:

"Because of the spirit prevailing in the election of bishop coadjutor and the seeming impossibility of arriving at an election at this time, the bishop withdraws his consent to the election of a coadjutor."

The fourth ballot, taken just before the convention adjourned on the evening of May 16th, gave Dr. Sparkman 55 lay votes, and 9 clerical votes. Dean Sprouse received 38 lay votes and 11 clerical votes. To be named bishop coadjutor, a candidate would have needed 50 lay votes and 11 clerical votes.

It is expected that the bishop's resignation submitted on account of age will be accepted by General Convention. Had a man been elected coadjutor at the dioc-

The Living Church

Established 1878

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

esan convention he would have worked with Bishop Spencer until the bishop retires in fall.

Those nominated for the office of co-adjutor were:

The Rev. John R. Anschutz, Georgetown, D. C.; Dr. William P. Barns, Lincoln, Neb.; Dr. Joseph B. Bernardin, Maryville, Tenn.; the Rev. Gerald Francis Burrill, Williamsport, Pa.; the Rev. James P. DeWolfe, Jr., Fort Worth, Texas; the Rev. George L. Evans, rector of St. Paul's Church, Kansas City, Kan.

The Rev. Richard L. Harbour, Wapington Falls, N. Y.; Dr. John S. Higgins, Providence, R. I.; the Rev. William C. Munds, Greenville, Del.; the Rev. Richard A. Park, Hattiesburg, Miss.; the Rev. John O. Patterson, Madison, Wis.; Dr. Sparkman, Dean Sprouse, and the Rev. F. J. Warnecke, Newark, N. J.

Other diocesan matters were dealt with during counting of the ballots. Business included reinstatement of Trinity Church, Independence, Mo., to parish status. Mrs. Harry Truman and Miss Margaret Truman are members of Trinity.

The petition of Union chapel in Platte county for congregation status was granted.

The convention approved proposed budgets of \$42,000 for the 1950 missionary program and \$19,725 for 1950 general diocesan expense.

Receipts in 1948 totaled \$26,841 while disbursements amounted to \$17,652 it was revealed by treasurer B. C. Howard's report.

FEDERAL COUNCIL

Industrial Relations Statement

Christian people were urged by the Federal Council of Churches "to help bring industrial relations more into accord with the will of God."

A statement issued by the Council's Department of the Church and Economic Life, and adopted by the Council's Executive Committee, said the "active concern of Christians is needed if changes are to be guided by Christian principles, and if new problems are to be met in the public interest and with justice to the groups involved."

The statement, read to the committee by the Rev. Cameron P. Hall, the department's executive secretary, declared that compulsory union membership should be neither required nor forbidden by law.

It urged that the matter of union membership be left to agreement by management and labor with proper "safeguards for the interest of the consuming and general public and the rights and welfare of individual members."

"Where either the closed or the union shop emerges, with proper safeguards, as

the result of collective bargaining, we believe the agreement arrived at on this point should be approved and supported by Churchpeople," the Federal Council held.

Jurisdictional disputes, the Council statement said, "can and should be resolved with justice without resorting to strikes." It held that jurisdictional strikes, in light of the public interest, are "unjustifiable."

A jurisdictional dispute was defined in the statement as concerning "the rival claims of two or more unions over the assignment of work or over the right to retain or acquire as members workers in a particular industry, trade, or operation."

"We hold that labor unions," the statement added, "in coöperation, where necessary, with employers or government, should set up and adhere to effective procedures for the peaceful settlement of all forms of jurisdictional disputes."

In outlining safeguards for the rights and welfare of individual union members, the statement declared that compulsory union membership should be subject to periodic review in connection with contract negotiations.

It set forth four recommendations to protect individual members against possible abuses by the union, and urged appropriate legislation if necessary.

1. "Open membership without excessive initiation fees and dues, and freedom from discrimination of race, creed, color, national origin, and sex, thus avoiding the 'closed union.'"

2. "Free and frequent elections of union officers."

3. "Adequate protection against ar-

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Bishop Chang's Work

Previously acknowledged	\$2,698.29
In memory of Bishop Brent*	1,200.00
Woman's Auxiliary to the National Council, Pittsburgh Branch	100.00
St. John's Church, Milwaukee, Wis.	25.00
William T. Nalle	10.00
	<hr/> \$4,021.29

*Acknowledged in error as \$12.00. [L.C., May 22d.]

Christ Church, Noshiro, Japan

Previously acknowledged	\$ 110.25
Laura Asseff	5.00
	<hr/> \$ 115.25

Japanese Brotherhood of St. Andrew

Previously acknowledged	\$ 407.00
Rev. Wm. F. Draper	25.00
	<hr/> \$ 432.00

CARE for Old Catholics

Previously acknowledged	\$7,640.39
Rev. Wm. F. Draper	5.00
	<hr/> \$7,645.39

bitrary or discriminatory treatment of those who hold a minority opinion on union policy and practices including any who because of religious conviction feel they cannot participate in the normal manner.

"For example, some unions and religious groups having conscientious objection to union membership have worked out ways by which their Church members contribute to the support of the union for the services which they receive from it as employees without themselves becoming members of the union."

4. "Opportunity for appeal by members who feel that they have been subject to undemocratic procedures, especially in the case of expulsions from a union. This right of appeal at present rightly extends beyond the machinery within the union to the courts."

"Labor unions cannot afford to be inflexible in dealing with their individual members," the statement stressed. "Within this relationship the integrity of the individual is always to be upheld along with the interest of the group itself. The requirements of loyalty to the union, should be conditioned by respect for individual differences sincerely held." [RNS]

Commission to Include Fine Arts

Expansion of the Federal Council of Churches' Commission on Worship to include the fine arts, including music and religious drama, was approved by the Council's executive committee in New York.

According to the Rev. Deane Edwards, the commission's secretary, the plans for expansion have been under consideration for several years by two committees. Dr. Earl E. Harper, director of the School of Fine Arts, Iowa University, headed a drama committee, and Dr. W. Frederic Miller of Youngstown, O., headed a committee on music.

Stressing the "natural association" between worship and the fine arts, Mr. Edwards said:

"There is a great possibility for developing the use of drama as an expression of religious and spiritual truth. As for music, it is a fundamental element in the worship of the Church." [RNS]

ORTHODOX

Greek Archbishop of North and South America to Be Elected

Election of a Greek Orthodox archbishop of North and South America will take place shortly, it was announced in Istanbul by Archimandrite Meliton Hadjis, secretary to the Ecumenical Patriarchate at Istanbul. Candidates will be voted upon by the Holy Synod of the Patriarchate.

The archbishopric's jurisdiction ex-

ends over all Greek Orthodox communities in North and South America. It has been vacant since the election late last year of Ecumenical Patriarch Athenagoras I, who formerly occupied the American post.

It was disclosed that the New York board of directors of the archbishopric, consisting of seven clergymen and seven laymen, had recently sent a telegram to Patriarch Athenagoras expressing the wish that Bishop Athenagoras of Boston, now serving as *locum tenens* in New York, be chosen as the new archbishop. [RNS]

ACU

Eucharistic Congress in San Francisco

Among Churchmen who will take part in the American Church Union Eucharistic Congress in San Francisco will be the Bishop of London, the Bishop of Bath and Wells, the Primus of the Episcopal Church in Scotland and Bishop of Glasgow and Galloway, the Bishop of Jamaica and Archbishop of the West Indies, the Bishop of Barbados, and the Archbishop of Utrecht. The Congress which will meet September 22d at Grace Cathedral will commemorate the 400th anniversary of the Book of Common Prayer.

The Congress will open with a Solemn Pontifical Eucharist of Thanksgiving in Grace Cathedral, at which the Bishop of London will be the preacher. Bishop Block of California will occupy his throne in his cathedral church. The choir will be made up of students at the Church Divinity School of the Pacific.

After the Eucharist, a luncheon will be held in the Gold Room of the Fairmont Hotel at which one of the English visitors will be the honored speaker. After luncheon, papers on the Book of Common Prayer will be read in the cathedral by two of the bishops.

ONE OF A SERIES

This Congress is one of a series of regional Eucharistic Congresses sponsored by the American Church Union to be held throughout the country in September of the Prayer Book Anniversary Year. The visiting dignitaries from abroad will go to New York, Cleveland, Evanston, Fond du Lac, Providence, Detroit, Dallas, Denver, New Orleans, and Seattle for similar Congresses.

The first service from the Prayer Book held in America was conducted at Drake's Bay just north of the Golden Gate by Chaplain Robert Hunt of Sir Francis Drake's ship, the *Golden Hind*.

Cooperating with the Congress Committee of the American Union, of which the Rev. Albert J. duBois of Washington, D. C., is national chairman, is the membership of the Priests' Fellowship of

California, an organization of clergy in the diocese which is acting as the local committee on arrangements.

Registration fee for the Congress will be \$2 per person, and luncheon at the Fairmont will be \$2.50. The Rev. Lloyd A. Cox, Christ Church, Sausalito, Calif., is chairman of registration.

SOCIAL ACTION

League Elects New Secretary

Bishop Parsons of California, retired, who is president of the Episcopal League for Social Action, announced the election of the Rev. Andrew McCoy Van Dyke, rector of St. Clement's Church, Hawthorne, N. J., as executive secretary of the League.

Mr. Van Dyke's acceptance is effective June 1st. The Rev. William B. Spofford, Jr., who resigned as executive secretary in January, has been temporarily carrying on the league's affairs.

The office of the league will be moved from Detroit to New York City. A meeting of the National Committee has been called for June 1st, when plans for both immediate action and long range policy will be discussed.

The new executive secretary is 38 years old, a graduate of Hobart College, and Virginia Theological Seminary. He is married to the former Ann Petty of Arlington, Va. They have three children. Since his ordinations in 1935 he has had charge of the Clearfield County Missions in Pennsylvania; was rector of St. Barnabas' Church, Berlin, N. H.; had charge of the Carroll County Missions in New Hampshire; and been rector of his present parish since 1942.

Since its opening in 1944, he has been president of the Hawthorne Boys' Club. He is director of the Protestant Churches' Vacation Bible School, and organizer of the Protestant Chaplain service in the General and Roman Catholic hospitals. He has been on the staff of the diocesan Eagles' Nest Summer Conference one year, and on the faculty of the High School Conference four years. He won commendation in the convention address of Bishop Ludlow, Suffragan of Newark for his successful chairmanship of the Board of Christian Social Relations for the past two years. In addition, he is one of the organizers and member of the Executive Committee of the New Jersey Housing Council, which has been much involved in the state legislative program for slum clearance and low-rent housing. He is chairman of the Housing Committee of the New Jersey Welfare Council.

In addition to the position of executive secretary of the league, Mr. Van Dyke has accepted the call to be rector of Christ Church, Middletown, N. J., and will move there the first of August.

INTERCHURCH

United Church of Christ

Twenty-three of the 34 synods of the Evangelical and Reformed Church have approved union with the Congregational Christian Church. Approval of two-thirds of the synods was necessary, under Church rules, to merge the two Churches into a Church to be known as the United Church of Christ.

MISSIONARIES

Convert sent to Alaska

Jacob Trager is on his way to Alaska to be the maintenance engineer at the Hudson Stuck Memorial Hospital, Fort Yukon. He was commissioned by Presiding Bishop Sherrill in the chapel at the New York City Church Missions House.

Mr. Trager professed the Jewish religion until last year, when he became a convert to Christianity and was baptized in the bishop's chapel of the Pennsylvania diocesan house in Philadelphia. Shortly after his baptism he volunteered for missionary service.

Mr. Trager has been in almost every part of the world. He served in the United States Navy as engineer's first assistant. After naval service, he studied the profession of nursing at the University of Pennsylvania. He followed the profession for five years at the University of Pennsylvania Hospital, and for five more at the Pennsylvania Hospital.

At Fort Yukon he will care for heating, lighting, and water supplies, and intends to landscape the grounds. He said, "I am going up there to do anything that needs to be done, even if it might be scrubbing floors or cooking."

RADIO

Religious Workshop Planned

The fourth annual Workshop on Religious Radio will be held at the University of Chicago from August 1st to 26th, it was announced in Chicago.

Sponsored by the federated theological faculty of the University and the Protestant Radio Commission, the workshop will afford intensive instruction in writing religious radio programs, together with study and evaluation of current religious broadcasts.

Attendance at the sessions is limited to 40 persons who provide leadership in religious radio, including ministers and religious educators, radio chairmen of state and city federations of churches, denominational leaders responsible for radio policies and programs, and teachers of religious radio.

Director of the workshop will be the Rev. Everett Parker. [RNS]

IRELAND

Church Approves Admission of Women to Lay Offices

After almost 25 years of discussion, the Church of Ireland has voted to admit women to lay offices.

Meeting in annual session in Dublin, the General Synod passed a bill under which women immediately become eligible for election to the diocesan synods and to the General Synod of 1952. The combined clerical and lay vote was 158 for and 39 against.

Sponsor of the measure was Sir John Keane, well-known banker, who declared that "even if women are not admitted to other activities, they have a special claim on the Church because they have to do with the care and upbringing of the young."

Opponents of the bill expressed fear that it would be followed by agitation for the admission of women to the ministry. One delegate asserted that a certain woman "agitator" not only wants women clergymen but also women bishops. [RNS]

CHINA

All's Quiet

Political subjects should be avoided when corresponding with people in China, wrote Bishop Roberts of Shanghai in a letter to National Council on April 28th. He also said, "If we should be cut off and you don't hear from us, don't worry, because we are, and will be, perfectly all right and happy."

National Council also reports that a man who has come out of Anking says that everyone and every place there is "o.k." The hospital and schools have been told to carry on. He has no word as to what conditions may be attached to the fact but at least he knew that all were safe and well.

REMAINING IN CHINA

Remaining in the Shanghai diocese are: in Nanking, Dr. Margaret Richey to work at the University Hospital, and the Rev. Charles H. Long, Jr.; in Wusih, Dr. and Mrs. B. R. Galbraith, Miss Gertrude Selzer; in Soochow, Mr. Richard T. Corsa; in Shanghai, Bishop and Mrs. Roberts, Prof. and Mrs. Donald Roberts, the Rev. and Mrs. Ernest H. Forster and son Christopher, Mr. and Mrs. Charles P. Gilson, the Misses Catherine Barnaby, Grace Brady, M. Althea Bremer, Elizabeth Falck, Charlotte Hutchison, Helen Van Voast, Deaconesses Katharine Putnam and Evelyn Ashcroft, Mr. George Sullwold.

Anking diocese: in Anking, Dr. and Mrs. Harry B. Taylor, Dr. Helen Taylor, the Misses Emeline Bowne, Blanche Myers, and Virginia Hebbert, Mr. Paul Den-

linger; in Shanghai, Miss Alice Gregg, Mr. B. W. Lanphear.

Hankow diocese: All at work as usual. No changes since last report except that the Rev. and Mrs. Gilbert P. Baker and their three children, who have been in Shanghai, may be leaving for Hong Kong. The Rev. and Mrs. Walworth Tyng returned to the United States last January. A cable received April 27th from Hankow said, "Quiet. Work normal."

Wusih and Nanking have been occupied by the communists. Mail has not yet come through since that event.

Letters from Shanghai received late in April and early in May report that St. John's University along with other universities in Shanghai were closed by the military authorities (Nationalist) on April 28th.

St. Mary's Hall closed as it is just beyond the city barriers. Personnel and as much equipment as possible were moved into the city.

Aside from inflation, the chief problem mentioned in missionary letters, in fact almost the only problem, has been the uncertainty.

Reports from areas under Communist control have been too conflicting and too various to form a basis for future plans. The missionaries are taking events as they come, prepared for possible interruption in communications, and fully intending to continue their work as long as it can go on without compromise of Christian principles.

The unreliability of newspaper reports was shown when a press agency reported the city of Wuhu shelled from across the river and 5,000 people killed. Bishop Chen was in Wuhu on that date and reported later that no people were killed in the city. The river is a mile wide there, and the only shell that came near the city landed in the middle of the river.

ENGLAND

Churchmen Differ on

Women's Part in Services

Sharp differences of opinion among Anglicans on the right of women to take part in Church of England services were revealed when the Upper and Lower Houses of the Convocation of Canterbury met jointly to receive a report from a committee appointed to study the question.

The committee had been specifically instructed to consider proposals for regulating the permission a bishop might give qualified lay women to conduct prayers or to give addresses at Anglican services.

The committee majority declared that to allow licensed lay women to take part in statutory services, such as morning and evening prayer, would be a departure

from "the age-old order of Christian life," and would constitute a hindrance to the reunion of Christendom.

A minority of the committee members said there was no ground for refusing well-qualified women the right to assist in services, and stressed that the question of admitting women to the priesthood was not involved, even by inference.

In debate on the report in the Upper House, the Bishop of Bristol, and the Bishop of Chichester deplored what they called the sex-discrimination shown by the committee majority.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, told the House he was in favor of the minority stand.

He said, "I can see no ground on which it is possible to say that such duties are inherently beyond the rights and powers of women as such. There is nothing which forbids a woman properly qualified in suitable circumstances to take this part in the services of the Church. It seems disastrous that we should be unwilling to accept this aid from qualified women, if there is a need for it."

Discussion in the Upper House was adjourned and no immediate action was taken on the report. [RNS]

Unused Communion Plates

A number of ancient churches in England have among their treasured possessions communion plates which are not in use. Appeals have been made to the Church authorities for permission to sell such unused valuables, but the Church courts set their faces against putting to common use vessels which have held the Most Holy.

A suggestion that such plates might pass into the use of churches in the United States has been advanced. Dr. F. C. Eeles, a leading authority on such matters, states that it is favorably regarded by the Central Council for the Care of Churches of which he is secretary, "in certain circumstances, but only where every possibility of its retention for use has failed."

PARIS

Dean Beekman to Retire

The Very Rev. Frederick W. Beekman, dean of the Pro-Cathedral of the Holy Trinity in Paris has announced that he will retire in October. His place will be taken by the Rev. S. R. Riddle, rector of St. James' Church, Florence, Italy.

As dean emeritus of the cathedral, Dean Beekman will live in Paris for half of each year. During that time he will assist his successor and attend to the American Students' and Artists' Center of which he is founder and president.

Before going to Paris in 1917 Dean

Beekman, a native of Newbury, Mass., was rector of Trinity Church, Woburn, Mass.; rector of St. Peter's Church, Jointown, Pa.; and dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. He came to Paris in 1917 as a chaplain with the United States Army and field services for American servicemen.

Mr. Riddle, a native of Stephenville, Texas, was graduated from Stanford University in 1931. He was formerly assistant at St. Thomas' Church, New York City, and student chaplain at the University of California.

GREECE

Metropolitans Defend World Council Membership

Two high-ranking leaders of the Orthodox Church in Greece have defended the membership of the Greek Church in the World Council of Churches as canonically proper. They are Metropolitan Germanos of Thyateira, one of the six presidents of the World Council, and Metropolitan Panteleimon of Edessa, a member of the Council's executive committee.

The metropolitans' defense was contained in articles published in *Ekklesia*, official organ of the Church.

An Athens report late in February said that Metropolitan Panteleimon had resigned from the World Council executive committee, but the report was subsequently denied by Dr. W. A. Visser 't Hooft, general secretary of the World Council [L. C., April 3d]. He said that he had as yet received no letter of resignation from the Metropolitan.

[The latest report from Greece says that the Metropolitan has resigned, though his resignation could not possibly be sent directly to Dr. Visser 't Hooft, if it were not first approved by the Holy Synod. Metropolitan Panteleimon was elected a member of the Executive Committee, not as an individual but as a representative of the Orthodox Church of Greece. That is why Dr. Visser 't Hooft had not received the resignation.]

The two metropolitans replied to a previous article in *Ekklesia* by Metropolitan Michael of Corinth, who declared that "every Greek Orthodox church must declare that we cannot be members of the World Council of Churches, although we agree to participate in all councils aiming at cooperation on a social and practical ground."

Metropolitan Michael said that on no account should the Greek Orthodox Church take part in the World Council of Churches if matters of dogma are to be discussed, since these matters "are already completely resolved for the Greek Orthodox communion."

On this score, Metropolitan Ger-

manos replied: "We Orthodox have the duty of supporting our Orthodox teaching inside and outside conferences, as well as of trying to convince others of the validity of our faith. Our Churches, by participating and cooperating in the 'Faith and Order' movement have not sacrificed anything from the teachings of the Orthodox Church, but have had the courage to protest whenever the conferences adopted dogmatic expressions which were contrary to the spirit of Orthodoxy."

"I do not deny," Metropolitan Germanos went on, "that the practical profit from these discussions is very small, but is it not worth it, since, from the immediate contacts we have had with them, we learn the opinions of others about dogmatic matters? Does this not help toward a successful refutation of these opinions and to a defense of our Orthodox Church views as well?"

Metropolitan Germanos said that the Greek Orthodox Church rejects the view expressed by Archbishop Temple, that "no Church can insist it possesses the whole truth, but each one of them has a part of it." He added that the Greek Church is free to express its convictions that it holds the whole truth, "when it is necessary."

Discussing the first general assembly of the World Council of Churches held at Amsterdam last summer, Metropolitan Germanos explained that subjects discussed at the sessions were "chiefly practical ones dealing with matters of ethics, social, industrial, and international problems, and Christian cooperation."

"If it happened," he said, "that the first subject discussed concerned the Church and its nature, and was of a dogmatic type, this was due to the need of a common meeting ground from which the discussion of practical matters could start."

In his article, Metropolitan Panteleimon stressed that the Orthodox Church has no canonical reason for abstaining from participation in the World Council, "because this Council is not a confederation of churches, but a deliberative and consultative organization, representing all churches accepting the fundamental fact that Our Lord Jesus Christ is God and Savior."

"This Council," Metropolitan Panteleimon continued, "exists in order to minister to the churches and not to govern and control them. Not only does the Council not have the right of legislating for its member-churches, but it is even forbidden to act on a member's individual behalf."

Touching on Metropolitan Michael's suggestion for abstaining from discussions of dogmatic matters, Metropolitan Panteleimon quoted the Scripture exhorta-

tion to be ready at any time to speak the word of God.

"How can the suggestion not to participate in dogmatic discussions among sincere people," he asked, "be considered Orthodox? On what principle is it based? Why should the Orthodox representatives have to declare categorically that the Greek Orthodox Church will not participate in the Council if it includes dogmatic matters in its order of the day?"

Metropolitan Panteleimon asserted "it is unjust to accuse the members of the Greek Orthodox delegation to Amsterdam of having accepted in principle the charter of the World Council, and of having become members of its executive committee."

"The representatives did not participate in the Council of their own accord," the metropolitan wrote, "but were sent to Amsterdam by their home churches, which, having been officially invited, sent their representatives for no other reason than for that for which the assembly was convoked."

REPRESENTATIVES UNRESTRICTED

Metropolitan Panteleimon added that neither the Orthodox Church in Greece nor the Ecumenical Patriarchate in Istanbul had imposed any restrictions or conditions on the Greek Orthodox representatives at Amsterdam.

He said he had refrained from taking part in the activities of the World Council's executive committee "pending approval of my home church."

"But even if I had," he said, "I would not have sinned, since every Church has the right to withdraw from the Council whenever it wishes, to reject its every act or resolution, and to remove or replace its representatives at any time."

Declaring that a report he had drawn up on the Amsterdam Assembly had been "sanctioned" by the Ecumenical Patriarchate, Metropolitan Panteleimon asked:

"Was it just for the Greek Orthodox Church representatives to the Amsterdam Assembly to be attacked for their attitude, since nothing anti-Orthodox or belittling to our home Church took place in this assembly?"

"The matter of participation in the World Council is now under consideration," the metropolitan said, "and must be very carefully and unhurriedly studied by the Church, bearing in mind divergent opinions, before a final stand is taken. The future will show whether the Greek Orthodox Church must remain in the World Council, or withdraw. Up till now the stand of the Ecumenical Patriarchate and of the Church in Greece, as well as of their representatives, has been the appropriate one."

[RNS]

A Record of Stewardship: Historical Magazine

By the Rev. Walter H. Stowe, S.T.D.

Chairman, the Joint Committee of General Convention on the Quarterly Historical Magazine

"A society without history cannot understand what it is doing; and a history without scholarship cannot understand itself." — GILBERT MURRAY.

FROM 1607 even unto this day the American Episcopal Church has been greatly dependent upon the scholarship of the Church of England. But one thing is certain: if we do not develop our own historians, the story of the American Church will not be written. To expect English scholars to devote themselves to American Church history is to expect the impossible.

It was this realization which in part motivated certain historically minded deputies, led by the Rev. Dr. E. Clowes Chorley, Historiographer of the Church, to persuade the General Convention of 1931 to authorize the *Historical Magazine of the Protestant Episcopal Church* as an official quarterly periodical to be published under a Joint Committee of General Convention, but without any appropriation to make it effective.

Volume I was launched in 1932, with the backing of certain generous subsidizers among the clergy and laity. The General Convention of 1934 appropriated \$333.33 per year for historical research, and this was later increased to \$600 per year.

AMERICAN CHURCH LEADS

Some items of the record of stewardship which the Joint Committee will present to General Convention of 1949 and to the Church are:

First of all, in the publication of a periodical devoted to ecclesiastical history, the American Episcopal Church can "point with pride" to being a leader and not a follower throughout the whole Anglican Communion. No other branch of our Communion has such an organ, but our example is stimulating the mother Church of England to establish one.

Second, seventeen volumes of the magazine, containing over 6,300 pages of invaluable historical and biographical material, have been published, in spite of depression, World War II, and the current inflation. The year 1949 should witness the completion of Volume XVIII.

Third, *Historical Magazine* has proved that Church history can be fairly and objectively presented; and the increasing number of college and university libraries throughout the country among its subscribers attests the quality of its scholarship.

Fourth, the total sum received each year from subscribers and from General

Convention is normally expended in printing the magazine — no other costs included. For example, in 1947 we published 455 pages at a cost of \$2,927.21 for printing alone. This was \$627.19 more than we received from subscriptions and from General Convention combined.

How do we do it? 1. No editor and no contributor of articles received any remuneration for his labor. 2. Our modest overhead expenses were paid out of advertising revenue. 3. Excess cost was made up out of a special subsidy which will not recur again. Few periodicals can show such a record, and we probably cannot maintain it in the face of mounting costs of printing.

LAYMEN CONTRIBUTE

It is a source of great satisfaction to the Joint Committee that more and more laymen are being enlisted in the cause of studying Church history and are contributing to the pages of *Historical Magazine*.

A high standard among them was set by Clifford P. Morehouse, M.A., editor of *THE LIVING CHURCH*, whose invaluable study of 130 pages, "Origins of the Episcopal Church Press from Colonial Days to 1840," was published in September, 1942. Until the present triennium this is the only instance of a whole number being written by one person.

Prof. Frank J. Klingberg of the University of California at Los Angeles, an outstanding authority on the history of the Society for the Propagation of the Gospel in Foreign Parts has made such important contributions that the Joint Committee elected him associate editor.

Other American laymen who have written essays during the present triennium are: Dr. Samuel C. McCulloch, assistant professor of history, Rutgers University; Charles Mampoteng, a young man whose untimely death is a great loss to the recording of American Church history; Dr. Nelson R. Burr, of the staff of the Library of Congress, whose *Adventures in Parish History* should be read by everyone who contemplates writing a parish history; Nash K. Burger, of the staff of the *New York Times Book Review*, who is an authority on the history of the Church in Mississippi; Dean James M. L. Cooley, of Shattuck School, Faribault, Minn., who wrote about that school and who continues assiduously *The Cooley Scrapbook of the Bishops*, begun by his father, the late Rev. Frank E. Cooley; and Drs. Lawrence F. London and Hugh T. Lefler, both of the University of North

Carolina, who contributed to the Confederate Church Number (December 1948).

BRITISH LAITY REPRESENTED

Certain British laymen have been glad to be represented in the pages of *Historical Magazine*. The late Sir Edward Midwinter, KBE, and the late John Wolfe Lydekker, both officers of SPG wrote many valuable articles relating to the work of the Venerable Society in America. During the present triennium F. A. J. Harding's essay, "The Social Impact of the Evangelical Revival," appeared.

Invaluable data have been added to our knowledge of the expansion of the Anglican Communion by John Clement of Llanelly, South Wales, who discovered in the Bodleian Library, Oxford University, two lists of over 200 clergy licensed overseas by the Bishops of London, 1696-1710 and 1715-1716. He compiled still a third list of over 400 clergy men licensed overseas, 1710-1744.

Three American clergymen, Drs. Nelson W. Rightmyer, G. MacLaren Brandon, and Walter H. Stowe, cooperated by adding biographical sketches for most of the more than 600 clergymen on the three lists. Dr. Rightmyer discovered a list for the years 1680-1688, and is now engaged in carrying the whole list to 1781 and adding biographical sketches making a total of over 1,000 Anglican clergymen licensed overseas. This gives us the most complete record of the subject thus far published.

WOMEN AID

"And of the chief women not a few" have been contributors: the late Mary Kent Davey Babcock, widow of Suffragan Bishop, Babcock of Massachusetts; the late Anna Maria Mitchell; Evelyn A. Cummins; Mary F. Goodwin; Sister Mary Theodore, CSM; Helen E. Livingston; Mary Plummer Salsman; and two of Great Britain — Mary Clement and Elizabeth Kaye.

During the present triennium, Marjorie Fryckberg, formerly of the University of Minnesota, and Ruth M. Winton of the University of California at Los Angeles, have made original contributions.

The importance of having such an organ as *Historical Magazine* as an encouragement to scholarly research is illustrated in the case of Mr. Spencer Ervin, lawyer of Philadelphia and deputy to General Convention, who is now engaged in a thorough study of the vestry system,

both at home and abroad. We hope to publish this study in a future issue.

NATIONAL AND INTERNATIONAL

Although *Historical Magazine* is intended primarily to tell the story of the American Church, it has given no encouragement to smug provincialism. Two numbers during the triennium have been devoted to English Church History, to which such English scholars as the Archbishop of York, the Bishop of London, Prof. S. L. Greenslade of Durham University, and Prof. Norman Sykes of Cambridge University, were notable contributors.

On April 7, 1948, three American bishops, on authorization of the House of Bishops, consecrated three native Filipinos to the episcopate of the Philippine Independent Church — a significant step in church unity. The Supreme Bishop, Isabelo de los Reyes, Jr., wrote the essay outlining the history of that Church, which was published in June, 1948.

The magazine's coverage of the history of the American Church, both chronologically and geographically, has been truly remarkable. As to the former, several articles have been published on the colonial period and the Revolutionary War; the post-Revolutionary era; the decades of missionary expansion following 1835; the Civil War and the Confederate Church; and the later nineteenth century.

Geographically, while the Eastern seaboard and the Pacific Coast have not been neglected, the South, the Southwest, the Middle West, and the Northwest have been given the largest emphases, as witnessed by two Special Missionary Numbers (March and June, 1948) and the Confederate Church Number (December, 1948), in addition to other articles published in regular issues.

Parochial history has been presented in an essay on St. Philip's Church, New York City, following its 125th anniversary; and a whole number (March, 1947) of 127 pages, profusely illustrated, was devoted to the Parish of Trinity Church in the City of New York on the occasion of its 250th anniversary. Towards the cost of the latter special issue, Trinity Church made a substantial contribution.

GENERAL CONVENTION HISTORY

Historical Magazine is authorized by the General Convention. The history of the Church's supreme legislative body should not be neglected. The June, 1949 issue will be given over to a study of the development of the office of Presiding Bishop and to biographies of officers of General Convention, from its initial organization to the present day. It will be entirely written by the Rev. Dr. C. Rankin Barnes, Secretary of the House of Deputies.

In presenting this brief record of its



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Questions Often Asked

IN LETTERS from all over the country, and at teachers' institutes and other meetings, the following are some of the questions frequently raised. Since most of them, by their nature, call for answers of opinion rather than of fact, we venture to answer them in our own way.

How old should Church teachers be?

Over 18 and under 65. The lower limit rules out definitely all high school boys and girls, who should be under training themselves, and are too immature to be entrusted with moulding the spiritual lives of children. It is true that young people (or any one, of any age) learn more from having to teach than they might in the unhappy setting of many a parish's high school classes. But this is hardly fair to the children placed under them. These may receive some of the externals of Bible stories and drills, but seldom any deep religious impulses.

As for the upper age, we should realize that flexibility and genuine sharing with youth is rarely possible for people past middle age. They have often much to offer in quantity of knowledge and their greater experiences. But they are apt to be impatient and remote from the temper of childhood. There are exceptions at both ends of life, but the ages given above seem the best fixed policy. Some say "under 40."

What course do you recommend?

Actually this naïve question is still asked, in spite of the fact that most people in our Church know that we have some ten systems bearing the name Episcopal, and that for the past 15 years or so we have been living through a cold war of educational theories, Churchmanship, publishers' investments and advertizing, and much sincere experimenting on the side. This period of *laissez faire* by our national Church's Headquarters is now happily ending. But for the next three years you, in every parish, will still have to go through the annual nightmare of

stewardship, the Joint Committee of General Convention makes only two claims:

1. It has not "dugged in the earth and hid its talent" of responsibility and opportunity; and
2. The golden age of *Historical Magazine's* greatest need and usefulness is not in the past but in the future.

making up your mind, and ordering your texts (in the next two or three weeks, that is). What do I use in my own Church school? You'd be surprised if I told you.

How can I make workbooks more interesting?

It's almost impossible. But if your rector still buys them for you, there are some things you might do: vary their use — a different time in the period, a drill on past lessons, omitting them entirely for several Sundays. Try doing some of the things suggested as activities, instead of just filling in the blanks (with the teacher finally dictating the correct words from her little code-book!)

It's queer that some Church publishers haven't discovered that workbooks, which were first invented in the public schools, where they were thoroughly tried out, and have been nearly abandoned for the past ten years, are a low order of pupil activity. They make lazy teachers. They discourage and thwart the methods of vital teachers. They emphasize words, writing, and pencil activity. They seldom fit the children's real vocabulary. They present objective facts, and call for little original reaction and interpretation.

Both our children and our teachers deserve something more stimulating than the workbook system.

How can I get more coöperation from the parents?

By asking for it. But you will have to ask something very specific — that is, you have to make up your mind, have plenty of vital things you wish accomplished. And you must ask regularly, and often. Did it ever occur to you how delightful your class period would be if every child came with something special to report? (Have you noticed how politely they listen to each other, when they will not listen to your best prepared thoughts?)

This would require the teacher to be forever preparing her lesson — often for weeks ahead — in terms of special assignments and individual activities. The present textbooks do not suggest much of this. Our new courses, we are assured, shall provide much for the parents to do every week. If this is really done, then a new era of *learning* (not just teaching, by us) will start for all our people.

Parents will do the most amazing and sustained things for their children. They will help, if you ask them.



TO BUILD NEW LIVES: *After years in slave labor and DP camps, Konstantins Folkmanis and his family (above) are going to Yellow Springs, O., where the Yellow Springs Community Council through CWS has arranged for Mr. Folkmanis to work as a carpenter.*

ANOTHER displaced person, Janis Krast (right), once owned a furniture store. Now through CWS he enjoys his new job as carpenter on a large city housing project.



Act Now — Save Displaced Persons!

By the Rev. Almon R. Pepper, D.D.

Director, National Council Department of Christian Social Relations

JUNE is DP Action Month! During that period the Episcopal Church through the Presiding Bishop's Fund for World Relief, together with other churches in Church World Service, will concentrate its forces on catching up with its proper share of displaced persons sponsorships. The goal for every church is to seek assurances required by present legislation. Action will be supported by the united resources of churches, church councils, United Council of Church Women, and State DP Commissions.

EPISCOPALIANS LAGGING

The Episcopal Church will complete a fair share of the task if it brings to America 2,000 DP families or about 6,000 individual DPs. These people are to be settled on farms, in homes, factories, offices, schools, or churches. The DPs in Europe for whom the Episcopal Church in America might assume special responsibility are members of the Old Catholic, the Serbian, and Russian Orthodox Churches, whose homes, disrupted during the war, were in Poland, Estonia, Czechoslovakia, Yugoslavia, Latvia, and Rumania. Some of them have been in DP camps as long as eight years. Because

response has been slow among members of CWS, it is imperative that we *act now* to save displaced persons.

The American Jewish Community aims to settle every Jewish DP by the end of the year. The majority are to be placed in Palestine. The Roman Catholics are making special efforts to bring their co-religionists without homes to this country. The Lutherans, the Serbian Orthodox, and the Baptists have done well in securing assurances. But the rest of us have not done so well. The result is that out of a total of 80,886 sponsorships received by the DP Commission in Washington, only 8,362 of these came from CWS Churches. As far as the records show, Episcopalians have not yet provided one hundred assurances.

Only one solution exists for this problem of inertia: we need more DP sponsors in every community of America where there is an Episcopal Church. Every parish can be responsible for at least one DP family or individual. Sponsors should be willing to provide:

1. housing, without displacing a resident; this may be a temporary plan until permanent quarters are available;
2. a job, without displacing a worker:

definite assignments may be made on arrival, as in the case of some institutions and industrial companies who signed for groups of people and then made placements after arrival in this country;

3. transportation costs from port of entry to point of resettlement;

4. assurance that the DP will not become a public charge; while not a legally enforceable provision, it is predicated upon good faith and an honest intention so to guide the newcomer's activities and welfare as to give reasonable assurance against his becoming a public charge.

Even though the DP law may be difficult, we must make the most of it — until it is remodeled more nearly as we would have it.

WHAT TO DO

Each parish and each Churchman can help. First, it is a good idea to gain knowledge about the displaced persons. Read the literature on the subject or get someone who knows them to speak. Some chaplains or other U.S. Army personnel have had first-hand experience with these people. Perhaps some DPs have already been resettled in your community and

you can get to know them. If there are Serbian, Russian, Romanian, Orthodox, or Lutheran churches in your community they will know about the DPs, as will people of Russian, Estonian, Latvian, Polish, or Yugoslav background. Cooperation with these groups is one of the easiest ways to begin providing an assurance.

Then talk about DPs—to employers, to friends, and to groups. Many people will want to help. Someone may have a job to be filled. (Almost any skill and a willingness to work can be found among displaced persons.) Someone may be prepared to offer housing or a room and furnishings for a room. Another individual or group may offer to advance the necessary inland transportation. This expense can be charged against future salary. When a job and housing have been secured, assurance can be given on forms available from the Presiding Bishop's Fund or diocesan departments of Christian Social Relations.

EMPLOYERS WANT DPs

The important thing is for each parish to have some individual or committee who will concentrate on the job and stay with it until an assurance has been secured. Experience shows that once the first assurance has been secured, others readily follow. One small church in a midwestern town has provided 30 assurances. Another has rallied its forces and boldly provided two assurances, the exact nature of the job and housing to be determined after the people arrive. What parish, if its people will join forces, could not meet the responsibility of providing one assurance.

But be sure to make inquiries of employers. The clothing industry of Rochester, N. Y., wants to employ tailors if housing can be found. A midwestern steel company will employ a hundred workers if they can be housed. Fruit growers, vegetable gardeners, tobacco growers are seeking pickers and have given assurances. An upholsterer needs someone to take over his business. A woman who raises dogs wants a kennel-man. A sheep rancher wants a shepherd. A hospital wants nurses aides, and general help. All these employers are securing the help they need from among the DPs.

WHO ARE DISPLACED PERSONS?

There are, of course, millions of people in Europe, China, Japan, and Palestine who have been displaced by the war and its aftermath. But only a comparatively small number of these are displaced persons in the legal sense of our present DP legislation. The DPs who can come to the United States under the law number about 800,000 people. They are those chiefly from Latvia, Estonia, Lithuania, Russia, Yugoslavia, Poland and Romania, who at the end of the war were stranded in Germany and Austria.

Some of them, the Yugoslavs, for ex-

ample, had been our fighting allies in the early years of the war against Hitler. They had been taken as prisoners of war by the Nazis. When liberated, they were offered opportunity of settling outside of their homelands, which were in the hands of alien government. To have returned home would have meant further imprisonment or worse. They chose to trust the western democracies. And then they waited.

Others, such as the Estonians and Latvians, were driven from their homes by the ebb and flow of conquering or retreating armies, and at the end of the war found themselves in strange lands and unable to return home with safety. They, too, were told that the victors would offer them opportunities for work and new homes. So they waited.

Some had been forcibly taken from their homes to labor in factories, forests, mines, and farms of the Nazis. When the fighting ceased the forced laborers, too, were told that they would be resettled.

Finally, there were those who were persecuted because of their race or religion. For them there was no choice but to wait.

They had been farmers, machinists, electricians, tailors, doctors, scientists, artists, musicians, priests, and pastors. Many, of course, had been housewives and school children. They had attended Lutheran, Evangelical, Eastern Orthodox, and Roman Catholic churches, and Jewish synagogues.

While waiting in the DP camps (chiefly barracks of the former Nazi armies) they continued to attend their churches and synagogues because their clergy were with them. They continued their schools because there were teachers among them. They retained their morale and human dignity against great odds because they were a sturdy people of high

ideals—and always there was the hope of reestablishing their homes. Food and clothing were terribly scarce. The living quarters were unbelievably crowded. The deteriorating buildings, hard to keep clean and warm. But they managed, and all who saw wondered at it.

NEARLY A MILLION WAITING

The Presiding Bishop's Fund for World Relief through Church World Service and the World Council of Churches is among the religious and humanitarian agencies working among displaced persons and helping to keep their hope alive. Some DPs did get chances to leave the camps—for England, France, Belgium, Canada, South America, and a few to the United States under the President's directive. But they are few out of the nearly one million waiting.

Living as they do for the most part in the barracks of the Nazi armies, they are the wards of the International Refugee Organization. Their presence in Germany and Austria, in addition to being a trial for themselves, is a source of friction to governments, a threat to the peace of the world. It is a shameful waste of human life. The United States needs to set an example in order to get other countries to accept more than they have already accepted.

Before visas are granted to any of these people they are thoroughly screened in 30 operations by U.S. government authorities as to loyalty, ability, health, and social adjustment. Church World Service maintains a staff in Germany and in Austria to work with the DP Commission and to help the DP through the screening process.

Act Now! Four months from now a fellow Christian and his family may be free to establish a home again because of your action.

Nine Senior Wardens, Forty Vestrymen

A RECORD which may be unique is claimed by St. Paul's, Burlingame, [Calif.] in the matter of Senior Wardens. The Rector, the Rev. Francis P. Foote, reports that the parish has nine Past Senior Wardens, all still active in the life of the Church! The "Senior" of these Wardens is Mr. Thomas Bradbury, who now spends part of the year in Victoria, B. C. He served under the first rector, the Rev. William A. Brewer, and his name is on the cornerstone of the church, which was built in 1926. Others who have served in this high office are Messrs. Norman Rushton, Alfred P. Busey, Alfred B. Cargill, H. Edwin Nowell, Dr. Raymond J. Reitzel, Messrs. Leslie M. Johnson, George J. Davis, and Thomas G. Foster, Jr. The present Senior Warden is Mr.

Aubrey F. Lee, with Mr. C. Coolidge Kreis as Junior Warden.

For some years St. Paul's has followed the three-year plan of rotation, and the Wardens are limited to the same term as the Vestrymen. The Rector states that every time there has to be a change he puts in sleepless nights worrying over the loss of an "indispensable man"; but that each new appointee has maintained the high standards set by his predecessors. These "Elder Statesmen" form a strong body of informed church leadership in the parish; and in addition there are some 40 former vestrymen active in various capacities. All in all, reports are that Burlingame is convinced that Rotation is the way for a parish vestry to be kept at top strength. *The Pacific Churchman.*

Living Lord or Dead Lion?

ONE sign of real religious growth in our age is the waning of the cry, once so loud in the land, for a "creedless Christianity." Now and then you still hear somebody saying: "I would be a Christian if only I could find a Church with no creeds and dogmas in it." But seldom do you hear it in educated or intelligent circles. Time was, ten or twenty years ago, when that kind of remark was a commonplace in the *salons* of the wise.

Let us hope that American Christians are growing up in their religion. Continental Christians in the ecumenical movement may still deplore the "activism" of their American brethren as a substitute for a serious and articulate faith. But we believe that the American Christian community in its most influential areas is growing more soundly theological.

Recently there appeared a book which represents a reversion to the old non-creedal liberalism, although the author trusted that he was in the vanguard of progressive religious thinking. This book, incidentally, is by an Englishman and not an American; but since in the eyes of Continental Christians both English and American Christians are inclined to the heresy of works as a substitute for faith we may ignore the nationality of this particular author. He castigates creeds and dogmas with holy zeal and in the old fighting tradition of ante-bellum liberalism. He pleads for a recovery of the "religion of Jesus" rather than a "religion about Jesus." In his mind there is a clear and obvious distinction between the "Christ of the Creeds" and the "Jesus of the Gospels." That thesis is itself an "outworn dogma" by this time, and has been so often and so thoroughly exploded that we need not refute it again. But one particular fallacy in his approach is all too common among us still. He speaks much of the "living Christ" and bids us cultivate the friendship and companionship of this "living" Master. But he has no time for creeds and dogmas. And this, we think, calls for the question: if this implicit assumption that the "Jesus of history" is alive today is not a dogma, what under heaven can the word *dogma* possibly mean?

This is the first point we are concerned to make: that there is no escape from dogma in religion. There is no choice between dogmatic religion and non-dogmatic religion, for the latter does not exist. There is a choice only between true dogmas and false dogmas.

From that we go on to consider the dogmatic question which claims priority at this season of Ascensiontide. Is Jesus living or dead? This is the ultimate question of faith. And we insist that a choice must be made between two uses of the term "living" as applied to Jesus. Moses is dead, and the prophets; Caesar,

Plato, the Buddha, Gladstone, and Lincoln are dead. Yet we sometimes say that they "still live." They being dead still speak. They are dead, yet they live on "in sacred memory" and in their historical influence. And the question we must face is this: is Jesus to be numbered among these as "living" in the sense that they live? Or is He living today in the literal sense of the word *living*?

Either answer to the question is a "dogmatic" one, obviously. So we cannot settle the issue on the basis of whether we like or dislike dogma. Either answer must be an answer of faith rather than of pure calculation. To affirm that Jesus did not rise from the dead is as much an act of faith as to declare that He did. The only difference is that to affirm the former proposition is to say — "by faith and not by sight" — that Death was stronger than Christ. We shall not undertake to prove anything one way or another here; but we do want to state the issue clearly and to point out the central implication of each answer.

If Christ "lives" only in the sense that Moses and Plato live, and if we believe that, we must accept the consequences. If the conquering Lion of the Tribe of Judah is a dead lion it is because people like Caiaphas and Judas and Pilate slew Him — and successfully did away with Him. In that event they are mightier than He. In that event it would really be more sensible to follow and worship Caiaphas as our lord and master. We cannot say much for the intelligence of people of the 20th century who prefer Jesus to Caiaphas as their hero "if Christ be not risen." Why worship a dead lion? Why not worship those who have slain the dead lion and thereby demonstrated their superior power?

We do not apologize for this seeming apotheosis of power. Christ comes to us claiming to have all power in heaven and earth. That must mean power over Caesar. If He lacks this power it is futile folly to worship Him. The plain man with his instinct for common sense sees through this more readily than the theologian. He will accept and serve and adore Christ as his King, but only if he can be shown good reason to believe that Christ is risen and ascended and seated at the right hand of the Father. There are those who argue that we ought to follow Christ regardless of whether He rose from the dead or not, on the theory that if He is not the King of creation He ought to be and deserves to be. This puts discipleship on an "as-if" basis: we are to live "as-if" Jesus were King *de facto* as well as *de jure*. Here again, the plain man shows us the path of wisdom. He will not stake his life on a specious "as-if" proposition. And we see no reason why he should. For a Jesus who

lied gallantly playing Prometheus against Zeus we may have pity and admiration; but to make Him our God and King is to cast our lot with One whom wicked men could — and did — dispose of with hammer and nails. It is to accept, with our eyes open, eternal frustration and defeat.

The alternative is that of the historic Catholic faith: "*The third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty.*" It is only on the premise of the plain truth of that statement that we can have a "living Christ." Dr. Albert Schweitzer affirms the truth of this by reminding us that "we must know Him as He is, not as He was." We cannot know Him in any real sense if He lives today only "in sacred memory" and in "the immortality of influence."

The Creed affirms that Jesus in His Ascension and Enthronement enters into eternal and complete power and dominion. The faith of the Church is that Jesus is King, both *de jure* and *de facto*. The German word for king, *König*, brings out more clearly the essential point. The *König* is he who *can*, he who has *power*. Jesus rose from the dead and ascended into heaven not only to demonstrate His power. His king-

ship, but that He might exercise it forever. Our faith is that He *is* King — not simply that He ought to be King. He is the One who alone everlastingly and perfectly *can*. Jesus could lay down His life — a mighty work in itself, which few men can duplicate; and He could take it up again — as no man can. He could set aside His eternal glory and power, and He could enter into it again. Our faith is that He could, and did: hence He is indeed our King.

There are many appearances to the contrary. That we know. War and rumors of war; sin and suffering and the defiant hierarchy of the kingdom of evil. These all shriek denial of our faith. But we must not forget the nature of our Lord's power as He exercised it in His incarnate ministry and He exercises it today: He rules not with thunderbolts. His is the power of love omnipotent. But love does not always *appear* omnipotent in the field, to us who have so little love in ourselves and know so little of its power.

Our only concern is to affirm what we know by faith if not by sight: that Christ is not a dead lion but the triumphant Lamb upon the throne of power. "This is the Catholic faith, which if a man believe he shall be saved."

General Convention and the Living Church Family

THIS 1949 General Convention, according to preliminary indications, will be a much more harmonious one than those of the past decade. Its concern apparently will not be with differences of fundamental conviction but with missionary strategy, educational policy, and other constructive plans for the extension of the Kingdom of God among men.

If our estimate of the preliminary signs is correct, General Convention news reports will be much more pleasant reading this year. But they will be just as vitally important to every Churchman. For if the Church is really going from a defensive posture to the attack, every member of every parish needs to know about it in order to play his part effectively.

Accordingly, THE LIVING CHURCH is planning to maintain, and if possible, improve its unparalleled General Convention coverage. Those among THE LIVING CHURCH FAMILY who have gone through past Conventions with us know the skill with which our trained reporters follow debates and resolutions through the parliamentary jungles of the two Houses; the presentation of action in concise summary and the coverage of its background by pictures and stories of men, movements, and debates; the descriptions of great mass meetings and interesting sideshows; the exchange of apt remarks and anecdotes; the outpouring of human devotion and divine grace in vast services of worship — and all the other elements that make the triennial Convention of the Episcopal Church the glorious thing that it is.

In order to do this, we must marshal our resources well in advance. Arrangements are already being made for our veteran Convention reporters, Miss Elizabeth McCracken, the Rev. G. Ralph Madson, and others, to make it possible for them to bring you the whole story of the Church's plans and decisions. Almost every week, matters to come before the Convention are discussed in THE LIVING CHURCH, and the pace will quicken as the summer proceeds.

As THE LIVING CHURCH FAMILY well knows, General Convention puts a severe strain on our limited budget. For many years, THE FAMILY has been quick to respond to our requests for help in order to provide the Church with a prompt, accurate, and complete Convention story. The San Francisco Convention, because of the distances involved, will be much more costly than recent Conventions in the Midwest and in Philadelphia. Nevertheless, after carefully budgeting all prospective expenditures and going over our program to make every dollar count, we find that our appeal can be made for a thousand dollars *less* than was received in 1946. This year, we can apply sustaining subscription income to General Convention expense, and the additional amount needed is only \$3,750.

The first contribution came in before the appeal was made — a check from Clifford Terry, layman, of Chicago. We are confident that many more will be received within a period of a few weeks so that we may concentrate unreservedly on doing the all-out job

of Convention coverage that the Church expects of its weekly newsmagazine.

Although the amount is smaller than that requested in 1946, we depend on every reader to help meet it according to his ability. Some of those who gave in past years are no longer in the land of the living. Some have retired or met with reverses, and are no longer able to help financially. The success of this campaign, even though it is a smaller one, depends upon the wholehearted response of all THE LIVING CHURCH FAMILY. And in turn, THE FAMILY as a whole will benefit from it. Won't you consider now what part you can take and act upon it today?

Checks may be made payable to the Church Literature Foundation (a non-profit corporation) and sent to 744 North Fourth Street, Milwaukee, Wis., with notation: "For Living Church General Convention Fund."

Help Save Displaced Persons

THE good faith of the Episcopal Church is at stake in the matter of caring for displaced persons. The General Convention of 1946 commended President Truman for his promise to ask Congress for legislation to admit DP's and stateless persons to this country, and added: "When we, as a nation, have thus acted in response to our capacity to relieve this vast human need, we can in good grace counsel other nations to do their duty."

Congress passed the legislation, though with so many restrictions and "safeguards" that it is difficult for many desirable DP's to comply with its provisions. Nevertheless the door is opened for the admission of several thousands to be settled on farms and in cities, provided American individuals or organizations are willing to help them get started in their new life here.

Among the DP's are many whose religious background is such that the Episcopal Church should have a special interest in them. There are Old Catholics, with whom our Church is in full intercommunion; Eastern Orthodox, for whom we have a close friendship; and members of Scandinavian and other episcopal Churches with which our Church has a natural affinity. One individual, for whom the Department is trying to find a sponsor, is the talented and well educated son of a bishop of the Old Catholic communion.

So far as the Episcopal Church is concerned, the DP's have been a little like the weather—everybody talks about them, but nobody does anything effective. The time has come for less talk and more action, for fewer resolutions by diocesan conventions and General Convention, and for more signatures on the dotted line of an assurance of sponsorship in particular cases.

Will your parish, or your social service committee, sponsor one DP family? If so, write now to the Rev. Almon R. Pepper, 281 Fourth Ave., New York 10,

N. Y., and get the forms and information, fill them out and return them promptly. Let's show that the Episcopal Church can take action as well as pass high sounding resolutions.

Mrs. Drysdale

MANY readers of THE LIVING CHURCH have noted the fact that since last October Jean Drysdale's name has appeared on the masthead as managing editor. Mrs. Drysdale, who served in this capacity during the war years, came back to THE LIVING CHURCH staff in April, 1948, serving first as editorial secretary and then again as managing editor.

We regret to report, however, that recurring bouts of pneumonia have led to her retirement once again—this time under doctor's orders. Trying to serve as part-time managing editor with a small daughter in nursery school was simply too heavy a schedule.

We know that Mrs. Drysdale's many friends throughout the Church, together with the 130 news correspondents with whom she planned the coverage of Church affairs, will share our regret at this announcement. She intends to make her retirement permanent this time, but we cherish the hope that once she has recovered from her present illness (she is convalescing very satisfactorily), her journalistic talents and years of experience will be available from time to time in the crises which seem to be a normal feature of the life of a weekly magazine.

Lost Opportunities

RECENTLY we were talking with the president of one of the Negro state colleges in the South, and his wife. Finding that she was a communicant of the Episcopal Church, we asked her whether our Church had any work among the students, who will be the leaders of their race in years to come. We were dismayed at her answer. There was, she said, a strategically located Colored mission just off the campus, but the priest in charge was apparently not interested in students and his sermons were of a kind to drive them away rather than to attract them. On the other hand, the Roman Catholics were building a lovely chapel nearby, and were gaining most of their converts from the students with an Episcopalian background. Their priest was always the first to call when any of our people were in trouble.

What's wrong? We have few enough Negro communicants in the South, without turning the best of their young people over to another communion. Can't the Bishop, or the Churchmen of the diocese, or the Division of College Work, or the Church Society for College Work, do something in a situation of this kind? If somebody doesn't, the Church may as well give up any hope of real leadership among the Southern Negroes in the next generation. And that, we think, would be a tragedy.



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Road to Sanctity

SPIRITUAL GUIDANCE: A Study of the Godward Way. By the Rev. S. C. Hughson, O.H.C. West Park: Holy Cross Press, 1948. Pp. 285. \$3.00.

The goal of the Christian is nothing less than sanctity in perfect union with God. "He who does not aspire to perfection," says Fr. Hughson, "abandons Christianity." This determines the aim of the pastoral ministry, "the end of the ministry toward the children of God" which the Ordinal says is "perfectness of age in Christ." It is not to keep them contented, indeed that can be a very bad thing. It is not to get them baptized and confirmed and enrolled in the books, nor to get their money for various good causes, nor even to urge them to build that "better world" which neither they nor anyone else will live in very long. These are means to the end, perhaps, but not the thing itself. That is to help them to become saints, to point the way toward that holiness without which none can see the Lord, and which is the condition of their eternal life.

This is the business of spiritual direction. Few men are great directors, but every priest with a pastorate should know as much about it as he can learn, and should spend at least as much time in perfecting himself in the art as he gives to organizing his parish. To neglect it is to neglect his most important work, and even to risk his own salvation. Such preparation is more a spiritual than an intellectual exercise but it is an art, and a science, for all that. It has a rich background of accumulated and tested wisdom. Moreover its operation is frequently a delicate one, wherein well-intentioned blundering may do harm.

Spiritual Guidance is a handbook for the priest as director. True, the author hopes that it will be read by laymen also, but it is primarily addressed to the clergy. There is no one better equipped to write such a book. It is simple, sane, and definite. The means of spiritual advancement are the sacraments, penitence, and prayer, especially the higher forms of prayer. The sacraments include penance as a matter of course, for sin is too serious for hedging or haggling about its cure. All of these are parts of an integrated whole. For Fr. Hughson there is no "problem of reconciliation" between mysticism and institutional religion. Holy Communion and the prayer of contemplation are alike the gift of God. The first is necessary, the second is highly desirable, both are accessible to the simplest traveller on the Godward way.

It is hard to exaggerate the debt which the American Church owes to Fr. Hughson for his writings alone. His piety is austere without rigor. His learning is never obtrusive or pedantic, and his style has an earnest directness which speaks to the heart. Reading him one senses the atmosphere of the Tractarians, and indeed of the great spiritual guides of all ages. This book, like his others, will be a lifetime possession.

ERNEST J. MASON.

The Faith of "Our Father"

THE LORD'S PRAYER IN THE BIBLE. By the Rev. H. G. Moss. New York: Longmans, Green and Co. 1948. Pp. 197. \$2.

The author successfully shows that as we may share in our Lord's eternal Priesthood in the Eucharist, so may we share in His Prayer Life—that when we learn to pray as Christ has taught us, we pray with Him. He seeks and finds "the meaning of each petition in the teaching of Christ and the Apostolic presentation of the Gospel."

The book should be most helpful to those who not only wish to know more about the Lord's Prayer, but to those who wish to increase their own life in prayer. In fact, this book should be read, marked, learned, and inwardly digested by every Christian. It is a "must" for the clergy and laity alike.

HOWARD L. FOLAND.

Roman Evangelism

WINNING CONVERTS. Edited by J. A. O'Brien. New York: P. J. Kennedy and Sons, 1949. Pp. 248. \$3.

In this symposium, edited by the Rev. Dr. J. A. O'Brien, University of Notre Dame, we see the various and sundry ways whereby Rome strives to attract and convert souls to the Roman Catholic faith in this country. The book certainly evidences deep devotion, sacrifice, and zeal within its covers. But in one respect it has the tone of General Motors or any other large corporation calling upon its various departments for testimonies on what they are doing to sell their firm's product to the people. This is not a detracting, but an incidental facet in the presentation of a book regarding an organism so large.

Undoubtedly the book can aid us Anglicans in some ways, but from my knowledge of how at least Anglo-Catholics are trying to convert souls to our Church, I don't believe the means in this book are better than our own, nor pro-

portionately any more successful! The theme of a number of the chapters is what every Episcopal priest knows and admonishes the people committed to his care: "Truly zealous, converted lay people are what our Church needs; they will bring converts into the Church." The writers of the book are all members of the clerical order with one exception, Mrs. C. B. L.

GERALD L. CLAUDIUS.

Religious Liberty

RELIGIOUS LIBERTY. By Cecil Northcott. New York: Macmillan. 1949. Pp. 128. \$2.

Mr. Northcott is home secretary and literary superintendent of the London Missionary Society. As a result of his own inclinations and the requirements of his position, he has been in touch with many movements of coöperation between religious bodies. His concern for religious liberty, sharpened by his knowledge, makes it certain that he brings to his subject competence and thoroughness.

And he has a subject to speak to. Those of us who feel that the battle for religious liberty is one of the divisions in the ideological struggle between Communism and the West, and no more than that, would do well to read his book. He makes it quite clear that the major part of the struggle still is to be fought in religious, and not in political, terms.

The book is divided into five sections: a definition of religious liberty, a survey of it in history, particularly in Christian history, a survey of religious liberty today, and a "plan for liberty." The survey of liberty over the world today will probably to most people be the greatest eye-opener. The other sections are fairly standard, with the great advantage of completeness and brevity. The book is well indexed.

FRANK SHAFFER.

Quaker Sacramentalist

THE COMMON VENTURES OF LIFE. By Elton Trueblood. New York: Harper and Brothers. 1949. Pp. 124. \$1.

This book by Elton Trueblood, a Quaker, is one of the best statements and applications of the sacramental principle to thought and life that this reviewer has read. It is a practical book, well thought out. The style is so clear and definite. Those who enjoyed and profited by reading Trueblood's *The Predicament of Modern Man and Foundations for Reconstruction* will not be let down in *The Common Ventures of Life*.

"The sacramental is always a recognition of divine revelation by virtue of some utterly common substance," writes Dr. Trueblood in the first chapter which is titled "The Recovery of Wholeness." "God is known best, not by separation from common things, but by such iden-

tification with them that we find the divine meaning latent in them."

There is a strong sense of wholeness or community in the book. The major question is not, "What act do I perform?" but "In what frame do I put it?" This idea is developed and illuminated in each of the four chapters—marriage, birth, work, death—on "the common ventures of life."

The chapter on work appealed most to this reviewer in which is set forth anew and interestingly the old subject of "the dignity of labor." Trueblood writes:

"Recently a man engaged in a well-known distillery sought a complete change, along with preparation for new work. Inquiry revealed a truly heartening motivation. He already had a good income, he was surrounded by friends and he liked his town. Why, then, should he change? 'Well,' he said, 'it's hard to express, but perhaps it is that, at the end of the day, I want to feel that I've pulled my weight.' He knew that life is short, that we cannot do very much, but he did not wish to waste the little potentiality that was his. He did not want, at the end, to feel ashamed. He was not willing to come to the end of his three-score years and ten and be forced to admit that he had never done anything except help make a little whiskey."

OLIVER EDWARDS.

Papacy and History

A POPULAR HISTORY OF THE CATHOLIC CHURCH. By Philip Hughes. New York. Macmillan, 1949. \$3.50.

This one-volume Church history rather skillfully covers the history of many centuries and many movements. The subject is just how the "divinely founded society" has fared in the 2,000 years or so since it entered on its mission. The particular theme of this history is to show by what and by whom the Church's mission has been helped or hindered. As one would expect from a Roman Catholic historian, (and a British Roman Catholic at that) Fr. Hughes goes to great length to show how well the Church and the world has fared when it has been obedient to the Papacy—and that all attending evils of our day are due to our failure to be guided by the popes. This fact greatly depreciates the work of one who is a good historian.

WILLIAM WARD.

JERUSALEM CYCLE OF PRAYER

June

3. Iowa, USA: Elwood Lindsay Haines.
4. Iran, Asia: William Jameson Thompson.
5. Jamaica, W. Indies: William George Hardie, Archbishop; Percival William Gibson, Suffragan, Kingston.
6. Jerusalem, Near East: Western Henry Stewart.
7. Johannesburg, S. Africa: Geoffrey Hare Clayton.
8. Kalgoolie, Australia: William Edward Elsey.
9. Kansas, USA: Goodrich Robert Fenner.

Anglican Missions and the Mission of Anglicanism

By the Rev. John Seville Higgins, D.D.

Rector of St. Martin's Church, Providence, R. I.

WHAT does the future hold for the missionary work of the Anglican Church? It is obvious that the effective expansion of any Church will depend under God upon the vitality of the beliefs held by its members. Success in propagating the Faith is usually in direct proportion to the convictions a particular church has concerning its mission and its relevance.

Some Anglicans are not only in hearty sympathy with interchurch cooperation, but they also desire to see the various Anglican churches merge with Protestant bodies at the earliest possible moment. This group would be content to see this achieved upon a basis far less specific than even the Chicago-Lambeth Quadrilateral. Other Anglicans are willing to cooperate with other Christian bodies, but they wish the Anglican Church to remain the Anglican Church, at least for the time being.

It should be obvious that the vigorous and successful prosecution of the first point of view means the early dissolution of the Anglican communion, which in turn means that Anglican missionary work as such will cease. In that case there will be no future for Anglican missions. Those who hold to the second point of view believe that our Church still has a definite mission to perform, and that to perform that mission it must keep its identity for some time to come.

The future of the Anglican missionary work depends entirely on whether or not Anglicans believe that their Church still has a message which it alone can deliver at this present period of Christian history.

It is interesting to read what the late William Temple had to say in this regard:

"We shall impoverish our service to the wider fellowship if we let our membership of our own Communion become hesitant or indefinable. Rather we should make strong the bonds of our own unity, with gratitude for our splendid inheritance, so that we may bring to the universal Church a life strong in faith, in order, in corporate devotion. . . . Rather we should make strong the bonds of our own unity."

Let those words sink home!

At Lambeth last year the bishops spoke of the hoped-for reunion of non-Roman Christendom under the general terms of the Chicago-Lambeth Quadrilateral. They also said:

"It is well to keep this vision before us; but we are still far from its attainment, and until this larger Communion begins to take firmer shape, it would be only a weakening of the present strength and service

of the Anglican communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what we believe to be our special calling. It would be equally a betrayal of our trust before God if the Anglican Communion were to allow itself to be dispersed before its particular work was done."

This does not mean we should discontinue our cooperative work with other Christian bodies, with the Federal Council here in the United States, and with the World Council of Churches. It does mean that a section of Anglicans might better stop compromising the essentials of the Faith for the sake of a pan-Protestantism that will be large enough and powerful enough to give a permanent *coup de grace* to our Church. But there are many areas in which we can work with our Protestant brethren without compromising our faith, and that we must do.

The primary task of the Anglican Church at present is to continue in being, not to dissolve or merge or lose its identity with a number of Protestant bodies. If it be the final purpose of God that our Communion go out of existence to make way for a greater and more comprehensive Church, Anglicans will be ready when that time arrives to make the sacrifice. That time has not yet come.

How shall we make strong the bonds of our own unity? We need overall planning and strategy for the whole Communion. This has been suggested many times and it was brought up again at Lambeth in 1948. They also proposed what has long been needed: the formation of an Advisory Council on Missionary Strategy. Anglicans have made a fetish of decentralization, and we do not need to attempt a small imitation of Rome to bring order out of chaos.

There is grave danger that the several autocephalous Anglican churches will continue to plan and consummate mergers with non-episcopal churches to such an extent that the very life of our Communion will be threatened. There is a point beyond which we cannot go and still leave our Church intact. The time has not yet come when Christendom can afford to do without the Anglican Church.

If we would have the courage and grace during the next two decades to advance the centripetal movement of our Communion we would in the long run make a more useful and lasting contribution to the United Church for which we hope and pray, than we will by draining off the Church's life-blood before its work is done.

MINNESOTA

Suffragan Election in September

Election of a suffragan bishop for the diocese of Minnesota will take place early in September in the Cathedral Church of St. Mark, Minneapolis.

The special convention was announced at the 92d Annual Convention of the diocese in Red Wing's Christ Church, May 17th and 18th. Plans for electing the suffragan at the regular convention were postponed when the nominating committee was unable to report.

By resolution, the convention recommended that each parish in the diocese sponsor a displaced person or family resettlement in Minnesota during the coming year.

The next regular convention will take place in May, 1950, in the Church of St. John the Evangelist, St. Paul.

ELECTIONS. General Convention, Deputies: Rev. Messrs. G. Lewis, M. Bailie, R. Emery, G. Good-ell; J. M. Hannaford, D. E. Bronson, J. Gregg, G. R. Kingham. Alternates: Rev. Messrs. R. N. Tinker, J. Hennessy, B. Hummel, O. W. McGinnis; Messrs. L. Hatch, G. Aldous, P. Benson, W. Kanne.

MISSOURI

Bishop May Ask for Coadjutor

The diocese of Missouri, at its 110th Convention in Christ Church Cathedral, St. Louis, May 3d and 4th, gave Bishop Scarlett permission to ask for the election of a coadjutor, if he so desires, at the next annual convention or at a special convention before that time. Bishop Scarlett told the convention that he planned definitely to retire at the General Convention of 1952, and that he would spare the diocese the expense of a coadjutor as long as possible.

The diocese received Christ Church, Rolla, as a parish in union with the convention. The church had been a mission for many years. It began action to broaden the base of the Christ Church Cathedral Chapter so as to relate the Cathedral more thoroughly to the diocese.

The Rev. William H. Kirk, of the Virginia Theological Seminary, in charge of promotion there, spoke on the need for clergy at the annual convention dinner, and told the delegates that the matter was a responsibility of the whole Church.

In his convention address, Bishop Scarlett asked for the establishment of a cathedral foundation to promote the raising of funds for the maintenance of the Cathedral fabric. He also asked that the diocese undertake work in the resettlement of displaced persons, and that it work for the endorsement of the United Nations Convention on Human Rights.



FOR THE BETTERMENT OF MANKIND: Bishop Lawrence of Western Massachusetts hands constitution and canons to dean-elect Merritt F. Williams during the installation ceremony at Christ Church Cathedral, Springfield, Mass. Among other participants were (left to right) Frank E. Punderson, clerk of the chapter; Canon Donald N. Alexander; Dr. William C. Hill, who presented the dean to the bishop; and Canon Alfred D. Snively. In a few minutes the new dean would deliver a sermon calling for a new understanding of what it means to be a Christian and reminding that out of the world's cathedrals have surged some of the most powerful movements in the history of Christianity for the betterment of man.

He asked that the Church Pension Fund system be modified to provide greater protection for the widows and children of clergymen, stating that the present support granted "is little short of scandalous." He also asked that nothing be done in General Convention about the present Marriage Canon until after another triennium.

ELECTIONS. General Convention: Rev. Messrs. S. E. Sweet, J. F. Sant, R. W. Blanchard, C. D. Kean; Messrs. E. A. H. Shepley, E. G. Lasar, J. H. Leach; Mrs. E. V. Cowdery. Alternates: Rev. Messrs. W. H. Laird, W. W. S. Hohenschild, C. F. Rehkopf, W. M. Kenney. Messrs. C. H. Brewer, J. M. Fechan, A. D. Mudkins, L. Thym.

MASSACHUSETTS

"Ecumenicity at the Grassroots"

A service commemorating the 400th anniversary of the Prayer Book was held at Trinity Church, Boston, on May 3d, the eve of the convention of the diocese of Massachusetts.

National director of the Church Periodical Club, Mrs. Eliot Moody of Wollaston, Mass., took part in the opening procession and carried a replica of the Standard Book. The president of the diocesan Prayer Book society, the Rev. Henry McF. B. Ogilby, spoke at the service.

BISHOP'S ADDRESS

The annual address of Bishop Nash, the diocesan, given at the morning session on May 4th in New England Mutual

Hall, held strong support of the ecumenical movement. The Bishop said:

"The 'listening and speaking' of Churches to one another must take place locally, as well as on a world-wide scale; and it must include more than discussion. That is why I was delighted that the pastor of the Methodist Church in Hudson and the rector of St. Luke's Church of this diocese asked Bishop John Wesley Lord of the New England Methodist Conference and me to administer Confirmation at one service in Hudson on Palm Sunday evening, April 10, 1949.

"Bishop Lord and I were particularly glad to do so because our two national Churches have entered on conversations looking towards closer relations, and we were in agreement that without the least violation of the laws and practices of either Church, we could by such a service contribute to mutual understanding and fellowship. It is right to add that I acted after securing the favorable judgment of the chancellor of our diocese. . . .

"I call this ecumenicity at the grassroots: if any of you suspect it of impropriety or of heresy, let it be a subject for listening and speaking together, either here today or under less formal and limited circumstances at mutual convenience."

DISPLACED PERSONS

Continuing, Bishop Nash spoke of the necessity for Protestant concern for displaced persons to be quickened and expressed the hope that every parish and mission of his diocese would sponsor at least one DP family. During the con-

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vention, a 10-point resolution was unanimously passed urging legislative and administrative changes that would increase financial support of the program, ease the requirements for admission, and change the quota system for displaced persons.

A resolution expressed the gratitude of the diocese to Dr. Miriam Van Waters, superintendent of the Women's Reformatory at Framingham, "for her courageous Christian witness and defense of an enlightened penology," [L.C., February 27th], and urged the revision of archaic laws pertaining to women offenders. Dr. Van Waters spoke at the dinner of the Episcopal Club, which closed the convention program.

SOCIAL SECURITY

Another resolution passed by the convention favored inclusion of lay employees of religious bodies in the Federal Social Security Act.

Honored guest of the convention was the Presiding Bishop, who addressed the delegates of his former diocese on May 4th.

Admitted to union with the convention were the missions of All Saints', Chelmsford; St. Elizabeth's Sudbury; and St. Mary's, Rockport; achieving parish status were the Church of the Good Shepherd, Reading, and St. Andrew's, New Bedford.

ELECTIONS. Deputies to General Convention, clerical, T. P. Ferris, Whitney Hale, H. M. Ogilby, G. M. Day; lay, Stoughton Bell, W. A. Gallup, P. H. Stafford, James Garfield.

Provisional deputies, clerical, C. L. Taylor, Jr., R. G. Metters, D. R. Hunter, C. W. Smith; lay, Ralph Barrow, L. B. Phister, Alexander White-side, E. O. Proctor.

Standing committee, the Rev. G. O. Ekwall, J. R. Quarles. The Rev. Mr. Ekwall was appointed chairman of the board of examining chaplains, succeeding the Rev. Charles C. Wilson, who held the office for 20 years.

LONG ISLAND

Canon Amended

An amendment to diocesan canon 27 was adopted by the convention of the diocese of Long Island which met in Garden City on May 17th.

The original canon merely stipulated that both parties to a controversy "submit to and abide by" the judgment of the bishop. The amendment empowers the bishop to suspend a disobedient rector from the "exercise of his priestly office until he shall comply with said judgment" and "in the case of a Vestry or Trustees, recommend to Diocesan Convention that the union of the Parish with Convention shall cease until they have complied with his judgment."

In his argument Col. Jackson A. Dykman D.C.L., chancellor of the diocese, emphasized that the Episcopal Church is not "congregational" in polity. He also

pointed out that the newly amended canon was not necessarily disciplinary in motive.

The subject aroused unusual interest because of the recent challenge of the Bishop's authority by the Rev. Dr. John Howard Melish. However, the enforcement power thus given to the Bishop was not provided to meet this case since it had already been adjudicated in the civil courts.

The convention also recommended that the General Canons be similarly revised.

HARE BALLOT DISCONTINUED

The convention scuttled a 13-year old system of electing diocesan officials by the so-called Hare ballot, a form of proportional representation, because the convention did not believe it "necessarily produces the right man for the right job." One speaker described it as a "grab-bag." The convention will hereafter use voting machines to expedite the elections.

Again the convention overwhelmingly rejected a proposal that women be eligible to serve as wardens and vestrymen.

A recommendation of far-reaching effect was made to the Diocesan Council that all the diocesan departments be concentrated under a full-time executive secretary.

BISHOP URGES MISSIONARY ZEAL

Bishop DeWolfe, in his address to the convention, appealed to the delegates to "fulfill our missionary responsibilities" and "commit ourselves afresh to wholehearted dedication to and prosecution of evangelism, buttressed by worship." He added, "The Christian Doctrine of Man has been brought into new relief by fascist and atheistic communistic claims, and has added new weight to our pursuit or negligence of the Christian missionary imperative."

ELECTIONS. General Convention. Deputies: Ven. H. J. Stretch, Very Rev. H. S. Wood, Rev. H. Olafson, Ven. A. Saunders; Messrs. R. H. Barnes, H. L. Delatour, J. A. Dykman, F. H. Sincerbeaux. Alternates: Ven. C. W. MacLean, Rev. D. L. Maclean, Rev. C. W. Hubon, Rev. H. F. Lemoine; Messrs. A. E. Disney, W. B. Given, Jr., E. A. Richards, R. C. Ward.

Diocesan Council, Rev. Messrs. G. Mabry, J. M. Coleman; Canon E. Sinfield; Messrs. W. T. Simpson, L. M. Sullivan, E. F. Camp.

Deputies to Provincial Synod: Rev. A. J. L. Williams, Rev. A. G. Lund, Jr.; Messrs. E. A. Richards, A. J. Swenson. Alternates: Rev. Messrs. S. Davis, C. W. Hubon, R. R. Sloan; Messrs. F. H. Stokes, E. C. Arpert. Registrar: Rev. G. T. Gruman. Treasurer: Mr. R. H. Barnes.

ALBANY

Bishop Oldham Addresses Last Convention as Diocesan

The resignation of Bishop Oldham at the next General Convention was formally announced during the convention of the diocese of Albany, meeting May 3d

DIOCESAN

and 4th at the Cathedral of All Saints Albany.

During the opening session of the convention, Bishop Oldham gave a summary of the work that had been carried on during his 20 years as diocesan. He will be succeeded by his present Bishop Coadjutor, Bishop Barry, at the end of 1949.

A resolution that would have permitted women to serve on the vestry in parishes and missions of the diocese was rejected by the convention. The action automatically disqualified two women who have served for several years at St. Paul's Church, Keesville.

The Presiding Bishop was the preacher at the special service in the cathedral on the evening of May 3d.

ELECTIONS. Deputies to General Convention: Episcopal, A. W. Brown, Norman Godfrey, Schuyler Jenkins, H. S. Kennedy; Lay, Russell Carter, W. C. Koehler, Frederick Crumb, C. F. Millhouse.

DALLAS

Flood Destroys Camp Crucis Bridge

A 12-inch cloudburst which flooded Fort Worth, Texas, on May 17th destroyed the bridge leading to Camp Crucis near Granbury in the diocese of Dallas.

A stream which travels through the camp overflowed its banks and washed out the bridge. Damage is estimated at \$3,000.

NEW YORK

Intercession Chapel Renovated

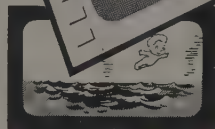
The Chapel of the Intercession, Trinity Parish, New York, has been rehabilitated and decorated. The work took five years to complete. A service of Thanksgiving was held on May 15th. Preacher was vicar of the chapel, the Rev. Dr. Joseph S. Minnis.

In the procession were the rector of Trinity parish, the Rev. Frederic S. Fleming; the other clergy of the chapel, and representatives of the wardens and vestrymen of Trinity. Present also were members of the companies that did the work.

The decoration was in keeping with the architecture of the chapel, which the late Ralph Adams Cram declared was the most beautiful parish church in America. Bertram Goodhue was the architect. Lighting was modernized so that it is now possible to see clearly the carved and painted ceiling, which is of oak. The reds, blues, greens, and gold are as bright now as when they were first applied.

The walls have been painted. Woodwork has been cleaned and coated with preservative. Stone-work has been washed and the roof tuck-pointed. There is a new

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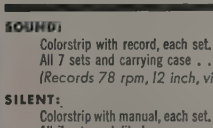
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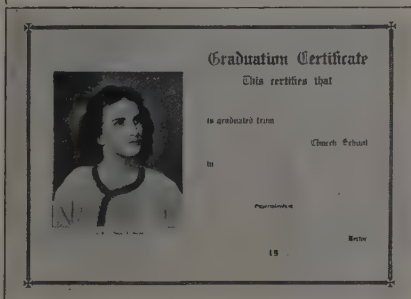
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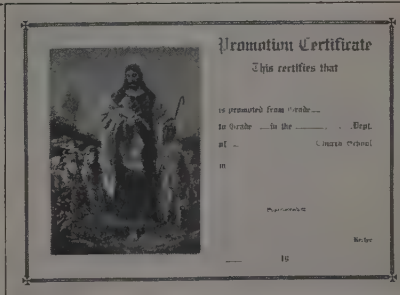
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Every time I look at You hanging there on the cross, I get a new and deeper idea of what Love can be in one's heart. It was through Your love for me and mine that You died so awfully. You take Love and You make

the word glorious in its concept. May I, therefore, because of You and Your love for me, take the loves of my life, and make THEM glorious. And if I make them glorious, think how many others' lives will also glow with kindled love! Ah, Jesus, if I but had the will to ALWAYS let Your love rule and guide me, what good I might do for You, what a power for You I might become!

I hope I haven't shamed You today by any act, word or thought. Have I? I beg Your forgiveness before I sleep. And You'll take all those I love, either here or with You, under Your loving care this night also, won't You, please? I beg it of You! Help me to shake off all the fears, the concerns, the sorrows, and the pressures of the past day, and may the blessing of sleep overtake me, and my Guardian Angel watch over me till morning comes. Good night, Blessed Lord Jesus."

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DIOCESAN

heating plant, and a modern system of voice reinforcement has been installed. The entire building is now completely weather-tight.

The most noteworthy new decoration is the dossal, with side hangings. This is of hand-woven silk chenille, red, with blue orphreys. The design is the pomegranate, in gold; on the orphreys the design, also in gold, is the fret, or interlacing. The dossal is in eight pieces. It was woven by Franco Scalamandre.

Parishioners Paint Church

Fifteen male parishioners completed the painting of the 50-foot high interior of the Church of the Mediator, Kingsbridge, N. Y. C., in exactly three weeks, and in time for services on Palm Sunday. It is reported that the job not only has a "professional" look, but saved the parish some \$4,000.

SALINA

Tithing to be Stressed

A majority vote of the convocation of the district of Salina, meeting at Ellsworth, Kans., May 1st and 2d, favored emphasis upon tithing in the district during the coming year. Informal addresses by two of the district's leading laymen, Mr. Jesse Scott, Jr., of Garden City, and Mr. Nathan Jones, Sr., of Salina, supported the adoption of this objective by the district.

Social service came in for a good share of the convocation's attention as the Rev. R. H. Mize, chairman of the department of Christian social relations, discussed growing institutional work among youth.

The department's report commended the work of the Juvenile Code Commission of the state of Kansas and urged careful study of the commission's findings, most of which have been bypassed in current legislation. The report commended the work of a Churchman, Mr. Benjamin Hegler, chairman of the commission, and stated that the Legislature's appropriation of \$15,000 for dealing with children with special problems and children who might become hopelessly delinquent without proper guidance was a step in the right direction.

Announcements of major importance at the convocation included: St. Thomas' Church, Garden City, has achieved parish status; a campaign for \$150,000 for St. John's School of Salina is being initiated; Deaconess Anne A. Gilliland has resigned after many years as director of St. Faith's House of Salina, for reasons of health.

The Rev. Joseph Young and Mr. Wayne Johnson were elected deputies to General Convention.

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Outstanding clergy and lay leaders and musicians of the Church will be on the faculties of the conferences according to the announcement of the Board of Trustees.

The Lay People's Conference, July 11th to 22d will have the Rev. John H. Scambler, Th.D., Rector of St. Peter's Church, Chicago, as dean. The faculty will include: the Rev. John Heuss, D.D., director of Christian Education for the National Council; the Rev. Arthur W. Farlander, lecturer, the Church Divinity School of the Pacific; and Mrs. Robert C. Cargill, director of Religious Education, St. James' Church, Minneapolis. Courses will be on adult education and the new proposed curriculum for Church Schools, on the rediscovery of the hymnal, and on the use of the Bible and the Book of Common Prayer.

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CHANGES

Appointments Accepted

The Rev. Carter F. Butts, who formerly served St. James' Church, St. Paul, Minn., is now serving St. Luke's Church, Willmar, Minn.

The Rev. John T. DeForest, Jr., who was ordained deacon in January, will upon graduation in June from the theological school of the University of the South, become minister in residence of the Church of the Messiah, Pulaski, Tenn., with oversight also of St. Mary Magdalen's Church, Fayetteville.

The Rev. Ralph E. Fall, formerly rector of St. Matthew's Church, Cleveland, will become associate rector of St. Paul's Church, Richmond, Va., on June 15th. Address: 815 E. Grace St.

The Rev. Jackson W. Foley, formerly canon of Trinity Cathedral, Trenton, N. J., is now rector of Calvary Church, Hillcrest, Wilmington, Del.

The Rev. Gerald F. Gilmore, formerly assistant priest of St. John's Church, Washington, is now rector of All Saints' Church, Appleton, Wis. Address: 216 N. Drew St.

The Rev. Donald H. V. Hallock, formerly rector of St. John's Church, Grand Haven, Mich., will become rector of Grace Church, Hinsdale, Ill., on June 15th. Address: 114 E. First St., Hinsdale, Ill.

The Rev. Gilbert D. Martin, formerly associate rector of St. Mark's Church, Mount Kisco, N. Y., will become rector of St. Luke's Church, Richmond, Va., on August 1st. Address: 5104 Caledonia Rd.

The Rev. Perry F. Miller, formerly curate of All Saints' Parish, Meriden, Conn., and vicar of St. John the Evangelist, Yalesville, will become rector of All Saints' Parish, Oakville, on June 1st. Address: 262 Main St., Oakville, Conn.

The Rev. J. Jay Post, formerly rector of St. Mary's-on-the-Hill, Buffalo, is now rector of the Church of the Good Shepherd, Buffalo. Address: 96 Jewett Parkway, Buffalo 14, N. Y.

The Rev. H. DeWitt Smith, formerly rector of Christ Church, Holly Springs, Miss., is now diocesan missionary of the southern portion of the diocese of Mississippi. Address: East Beach, Ocean Springs, Miss.

The Rev. Peter E. Spehr, formerly rector of St. Paul's Church, Conneaut, Ohio, will become rector of Holy Trinity Church, Bellefontaine, Ohio, and priest in charge of St. Paul's Mission, Kenton, on June 1st. Address: 224 E. Sandusky Ave., Bellefontaine, Ohio.

The Rev. Roy T. Straine, Jr., formerly curate at Holy Trinity Church, West Palm Beach, Fla., is now curate at the Church of St. Mary the Virgin, New York. Address: 144 W. Forty-Seventh St., New York 19.

The Rev. Frederic V. C. Ward, formerly vicar of Trinity Church, Rupert, Idaho, is now vicar of Grace Church, Glenn's Ferry. Box 891, Glenn's Ferry, Idaho.

The Rev. Eugene J. West, formerly curate of Grace Church, Charleston, S. C., has for some time been rector of the Church of the Messiah, Myrtle Beach, S. C.

Resignations

The Rev. Charles Stanley Mook has resigned after 15 years as rector of St. Luke's Church, Vancouver, Wash. Because of ill health, he will do only Sunday supply work. Address: 7320 N. E. Tillamook, Apt. 2, Portland, Ore.

The Rev. F. E. Warren, retired on April 30th as rector of St. Patrick's Parish, Washington, becoming rector emeritus. Address after July 1st: 4970 N. Thirty-Fifth St., Arlington, Va.

Changes of Address

The Rev. E. R. Allman, retired priest of the diocese of Idaho, formerly addressed at Glenn's Ferry, Idaho, should now be addressed at Home-dale, Idaho.

The Rev. Clifford W. Kelly, perpetual deacon serving the Church of the Good Shepherd, Memphis, Tenn., formerly addressed at 874 Dickinson St., Memphis 7, should now be addressed at 3807 Highland Park Pl., Memphis 11.

The Rev. Herbert G. Purchase, priest of the diocese of Lexington, formerly addressed at 7246 Taber Ave., Philadelphia 11, should now be addressed at P. O. Box 95, Princeton Junction, N. J.

The Rev. John W. Suter, dean of the Cathedral of St. Peter and St. Paul in Washington,

CLASSIFIED

POSITIONS OFFERED

WANTED by a medium sized Southern Parish a single person to act as Director of Religious Education and Parish Secretary. Please apply to the Rev. Albert C. Morris, St. James' Church, Greenville, Mississippi, stating qualifications and salary expected.

PRIEST SUPPLY July and August over Labor Day weekend. Use of Rectory and \$75.00 a month. Forty minutes from New York. Reply: Rev. H. G. Willis, St. Mark's Church, West Orange, N. J.

ORGANIST-CHOIRMASTER. Southern Parish. 650 Communicants in University and industrial town. Two choirs. Salary \$1800. Opportunity private teaching. Immediate opening. Reply Box T-286, The Living Church, Milwaukee 3, Wis.

MANAGING EDITOR: Preferably a layman. Strong Church background and literary skill most important than journalistic training. Duties consist of editing, makeup, and planning news coverage articles. The Living Church, 744 North 4th Street, Milwaukee 3, Wis.

POSITIONS WANTED

EXPERIENCED CLERGYMAN desires rectory of a downtown Parish in metropolitan area. Prefers church that needs hard work to get going. Salary not an object. Present stipend \$4,200. Reply Box P-264, The Living Church, Milwaukee 3, Wis.

MATURE AND EXPERIENCED Church Choirmaster and Organist available for position within three hours of New York. Successful also conductor and coach of ensemble—Civic Music. Reply Box F-272, The Living Church, Milwaukee 3, Wis.

CHOIRMASTER-ORGANIST, prominent singer, teacher of singing and choral conductor desire change. Knows Protestant and Catholic service and is expert in Boy Choir and Multiple Chorus System. Would accept position as Director on unexcelled references. Reply Box F-279, The Living Church, Milwaukee 3 Wis.

WOMAN seeking secretarial position, experienced in church work. At present rector's assistant. Desires change in fall. Excellent references. Reply Box F-284, The Living Church, Milwaukee 3, Wis.

CHOIR DIRECTOR AND ORGANIST, teacher of singing, seeks position where wife, experienced both in office procedure and youth work, could be employed as Church Secretary or Youth Director. Reply Box F-280, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, F.A.G.O., desires position in large church willing to pay good salary for music of quality. Boy choir trainer, oratorio organ recitals, 15 years' experience, superior references. Married, 34 years of age, available immediately. Reply Box G-285, The Living Church, Milwaukee 3, Wis.

RECTOR 42, unmarried, Prayer Book Churchman, regarded as exceptional preacher and excellent with young people, wishes to hear from a city parish offering a good opportunity for growth. Willing to act as Locum Tenens for a month to look over the field. Location of city immaterial. Recommended by Present Bishop. Correspondence invited. Reply Box H-277, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER—Age 28, Experienced, B.S. & M.A., Candidate for M.S.M. at Union Theological Seminary '51. Northern Jersey. Reply Box 0-282, The Living Church, Milwaukee 3, Wis.

PRIEST, 27, unmarried, preacher, pastor, Prayer Book Catholic, desires parish; salary \$3000 and rectory or apartment. Reply Box T-281, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, 31, south of Mason-Dixon line and most desirous of living back on the northern side again. Hard worker, very successful with young people. Married. Baby. Stipend, \$3000 and house. Reply Box M-278, The Living Church, Milwaukee 3, Wis.

TEACHER, wishes position in Church Preparatory School for fall term. History, associated subjects, English, Clerical, academic references. Master's degree. College experience. T. V. Theobald, 146 Shotwell Park, Syracuse, N. Y.

CHANGES

herely addressed at 1302 Eighteenth St., N. W., Washington, should now be addressed at 3515 Wiley Rd., N. W., Washington 16.

The Rev. Harold C. Whitmarsh, rector, announces the removal of St. James' Rectory from 28 Jamlet Ave., Woonsocket, to 454 S. Main St., Woonsocket, R. I.

Ordinations Deacons

Dallas: Edd Lee Payne was ordained deacon on April 24th by Bishop Moore, Retired Bishop of Dallas, acting for Bishop Mason of Dallas, at St. Andrew's Cathedral, Dallas. The Rev. L. W. Nixon presented the candidate. The Very Rev. Edd G. Moore, dean of the cathedral, preached the sermon. The Rev. Mr. Payne will graduate in June from General Theological Seminary. During summer he will do work at Kelham, England, returning to the diocese of Dallas in September.

Annapolis: David Craig Patrick was ordained deacon on April 20th by Bishop Kirchhoffer of In-

dianapolis, Ind. He was presented by the Rev. W. E. Weldon. The Rev. John B. Love preached the sermon. Upon graduation from Nashotah House, the Rev. Mr. Patrick will be assistant at St. Michael and All Angels', Baltimore, Md.

Milwaukee: Arnold Francis Moulton was ordained deacon on May 6th by Bishop Daniels of Montana, acting for the Bishop of Milwaukee, at the Chapel of St. Mary the Virgin at Nashotah House. The Rev. Canon R. K. McKeown presented the candidate. Bishop Daniels preached the sermon. After completing his studies at Nashotah House, the Rev. Mr. Moulton will serve as missionary of the Whitefish Mission Field, Montana. Address: Whitefish, Mont.

Minnesota: Samuel Wainwright Cook and Harlan Edward Tillberg were ordained to the diaconate on May 15th by Bishop Keeler of Minnesota at St. Mark's Cathedral, Minneapolis.

The Rev. Mr. Cook, who was presented by the Very Rev. Frederick M. Morris, dean of the cathedral, will become deacon in charge of Camp

Memorial Chapel at Minnetonka Beach, Minn., after his graduation from Seabury-Western Theological Seminary in June.

The Rev. Mr. Tillberg, who was presented by Dean Morris also, will serve St. John's Church, Moorhead, Minn., upon graduation from Seabury-Western. The Rev. Paul Kramer preached the sermon.

Northern Indiana: Joseph Dean Carter, Jr., was ordained deacon on May 11th by Bishop Mallett of Northern Indiana at the Chapel of St. John the Divine at Seabury-Western Theological Seminary. The Rev. Don Copeland presented the candidate. The Rev. Dargon Butt preached the sermon. The Rev. Mr. Carter will be curate of St. Matthew's Church, Evanston, Ill.

Depositions

The Rev. James E. Merrick was deposed from the priesthood on April 30th by Bishop Spencer of West Missouri for causes which do not affect his moral character.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, v.
Sun 8:30, 10:30, 11; H Eu daily
Mon 7:40; Mat 8 & 9 HC; 11 Sol Mass & Ser;
Tue 7:40; Mat 8:10; 7:30 HC; 9:30 Thurs & HD;
Wed 8:10; Fri 5:30 Service of Help and Healing;
Sat 5 to 6 by appt

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC daily 12; Tues 7:30, Wed 11
Thurs 8:30, Fri 9:30, Sat 10:30
T. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

T. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

ADVENT 5749 Kenmore Avenue
Rev. James Marchison Duncker, r;
Rev. Robert Leonard Miller, r
Sun 8, 9:15, 11 HC; Daily 7 HC

T. BARTHOLOMEW'S Rev. John M. Young, Jr., r
720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

T. FRANCIS' The Cowley Fathers
514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 10, Ev & B 8; Daily: 7:30 ex Mon
10, Thurs 7; C Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
Fri & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; C, curate; EP, Evening Prayer; Eu, Eucharist; EV, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; instr, instructions; Int, intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Tervilliger, Ph.D.
Sun HC 8, 9:30, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

ST. MARY THE VIRGIN Rev. Grieb Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roelf H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11; Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gaugh
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

Spring Books

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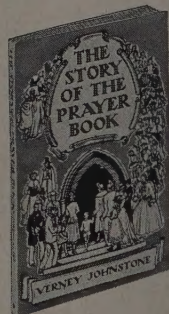
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